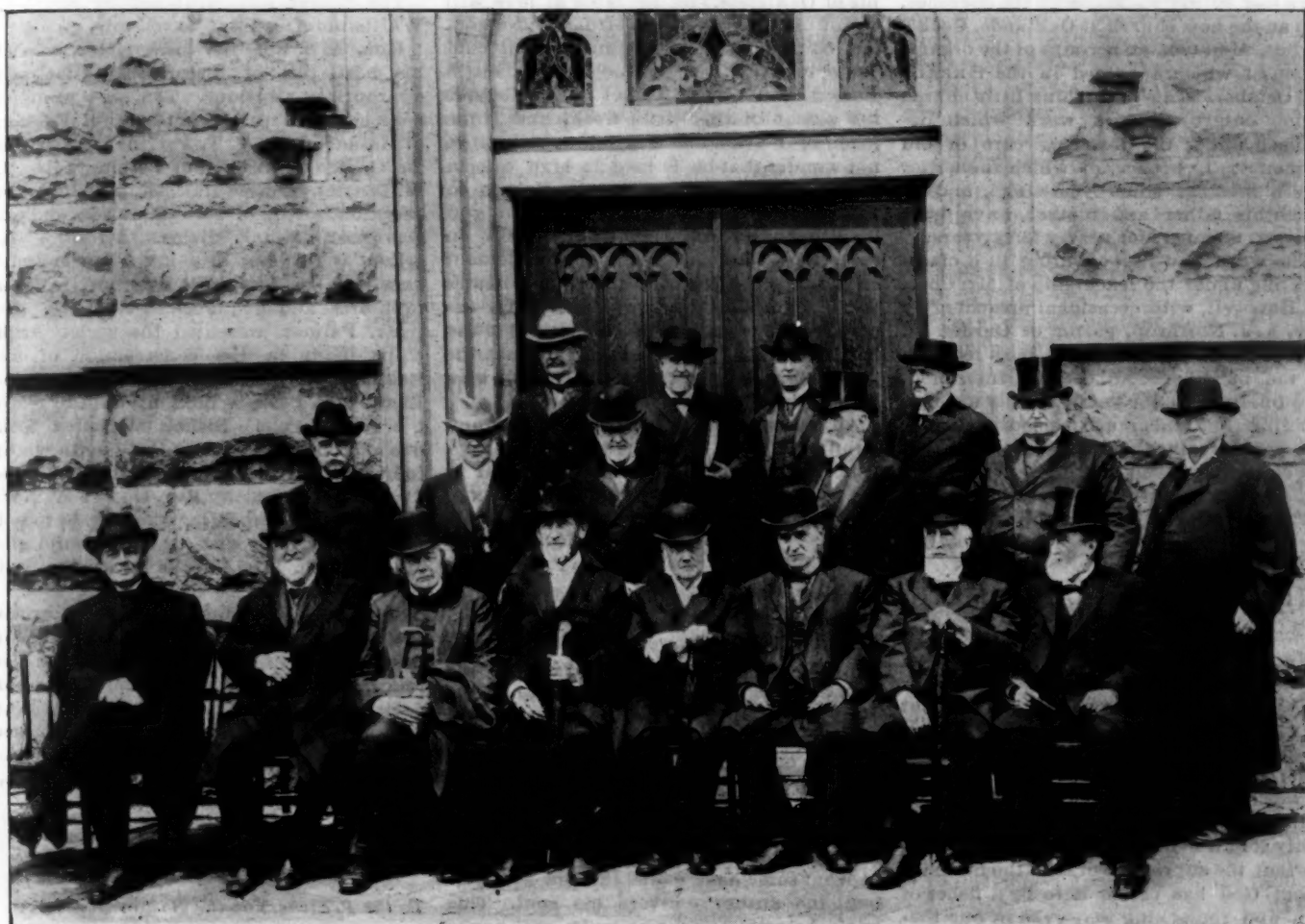
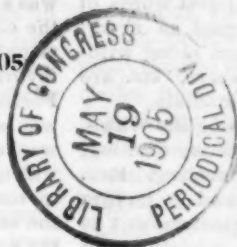


# Zion's Herald

WEDNESDAY, MAY 17 1905



**BISHOPS OF THE METHODIST EPISCOPAL CHURCH AT THEIR CONFERENCE IN LOUISVILLE, KY., APRIL 26, 1905**

First row, reading from left to right: John W. Hamilton, Charles H. Fowler, John M. Walden, Henry W. Warren, Edward G. Andrews, Stephen M. Merrill, Cyrus D. Foss, Willard F. Mallallen.

Second row: David H. Moore, Charles C. McCabe, Earl Cranston, James N. FitzGerald, Daniel A. Goodsell, Isaac W. Joyce

Third row: William F. McDowell, Joseph F. Berry, Henry Spellmeyer, Luther S. Wilson.

## The Field Secretary's Corner

THE response to the requests of the field agent for opportunity to present the HERALD in the churches has been most gratifying, and proves that the HERALD has a large place in the affections of both pastors and people. The ministerial brethren have been uniformly kind and courteous in planning for my work, while the responses to my appeals have been generous, and everywhere do I hear the kindest words of appreciation. "Never so good as now," "Don't know how I would get along without it," "Best of all my papers," etc., are some of the unsolicited testimonials.

I had the pleasure of visiting the Wakefield church on a recent Tuesday evening, and enjoying their prayer-meeting. Rev. John R. Chaffee is pastor, and is having marked success at the commencement of his second year. They are rejoicing over financial prosperity, and are now planning to paint the church exterior, having almost enough in hand to do it.

One of the most enjoyable evenings I have had in my visitation of the churches, was at the new church at Oaklands, Cook's Corner, Methuen, an account of the organization of which appeared in the HERALD last October. This flourishing little church is the outgrowth of a work which developed under the fostering care of old Garden St., Lawrence, of which the writer was a member some years ago, and of which his father and mother have been honored members for nearly forty years.

The work had its beginning in a class-meeting under the leadership of Mr. Chas. H. Hartwell, with occasional preaching by Rev. A. J. Northrop, pastor of Garden St. Miss Mary E. Cook, an elect lady residing in the neighborhood, became interested, and finally gave the young society a choice building lot, and much encouragement; the people rallied, and the result is that the class has developed into an energetic little society, with a bright future before it.

The extension of the electric system has

made of this section one of the most desirable residential districts in the city. As a boy I had roamed the fields and woods of the old Cook homestead, and fished and swam in its brooks, and it was a surprise to find it now occupied by fine residences, with broad shady streets and a metropolitan air about it that promises well for the locality. It was also my good fortune to sit as a boy in the old Oliver Grammar School, under the teaching of Miss Cook, at that time a favorite teacher in the Lawrence schools. Fortunate indeed was the boy or girl who was assigned to Miss Cook's class, for she was, as a teacher, greatly beloved. And it was therefore an occasion of great delight to me to look into her face at the close of the service and receive her name as one of the first subscribers to the HERALD. I am not sure that her recollections of me as a scholar are as favorable as mine of her, as a teacher. Her generous support and sympathy are greatly appreciated by the good people of Oaklands, and her labor of love will doubtless blossom into a strong and vigorous church as the community shall continue to grow. Mr. Hislop, a student in Boston University School of Theology, is the pastor of this little flock, and if the meeting I attended is a fair sample, I do not wonder that he is held in high esteem by all. His exposition of the Epistle to Philemon was certainly most helpful and inspiring, and his people will grow on such food. As the result of a statement concerning the HERALD seven new names were taken and more will follow, for the people were eager to avail themselves of the bright and varied literary menu that the paper affords, recognizing that it will be a help to them in their religious life.

An account of a very interesting and profitable visit to Mathewson St., Providence, on Sunday, the 14th, will appear in the next issue.

F. H. MORGAN.

36 Bromfield St., Boston.

## "THE RENAISSANCE OF METHODODISM" \*

JOHN P. BRUSHINGHAM, D. D.

EVANGELIST MAHOOD comes right to the point: "Unless Methodism shall bestir herself, God will give to some other denomination the leadership in evangelistic work, and we shall lose our crown."

An evangelistic ministry. He calls earnestly for an evangelistic ministry, affirming that the supreme work of the minister whom God has called is to be a fisher of men, and remarking that even in our theological seminaries the art of soul-winning has not been given its proper place. He places spiritual power where it belongs, far above intellectual embellishment, church-building, and money-raising. He demands in the minister a high conception of the supreme importance of his work, faith in the word of God, and in the Divine Christ, the passion for souls (as if we went to men with our own hearts bleeding in our hands), and the endowment of power.

An evangelistic church. The author is equally pointed in his demand for a pentecostal church as well as a pentecostal ministry. At Pentecost, Peter was surrounded by a praying church and three thousand were converted; on Mars Hill Paul preached, but there was no revival. The obstacles in the churches are worldliness, social pride, indifference concerning the

unsaved, unconfessed sin, and prejudice against revivals. The conditions in the church at Pentecost were the church united, the church mighty in prayer, and the church recognizing the leadership of the Holy Spirit, instead of the usurpations of ponderous ecclesiastical machinery and the wisdom of men.

The preaching needed. Of the claptrap and sensationalism that has been misnamed preaching during recent years, and of the tustian and twaddle and platitudes of what some have called the new evangelism, the author delivers his soul. This wicked world, he tells us truly, will never be stirred to its depths except by fiery preaching of the eternal fundamental truths of Holy Scripture. He pays his respects to Hull House as useful in its way, but quotes Dr. Hillis: "I see that what I had once hoped might be done for my fellows through schemes of social reform and philanthropy can only be done by the influence of Jesus Christ. For there is no dynamic in reform save the cross of Jesus Christ." Genuine conversion and saturation with the Christ life will bring ideal social conditions.

Doctrines and methods. The doctrines to be emphasized are: Repentance, regeneration, the witness of the Spirit, the infilling of the Spirit, the return of the Lord. The methods to be emphasized are: Personal work, open air and tent meetings, Sunday-school evangelism, prayer-meeting evangelism, special revival services on the model of the day of Pentecost.

This striking and convincing booklet concludes: "If these cardinal doctrines of the Word of God, preached by the apostles and by our fathers, shall be emphasized anew by an evangelistic ministry, and these well-tried methods of work shall be wisely and faithfully used in all our churches, then, in answer to our united prayer, there shall come in these twentieth century days such a Pentecost as shall girdle the earth." To all this we say amen, and we believe that every reader of this inspired booklet will say amen.

## New England Methodist Historical Society

THE twenty-fifth anniversary proved a most interesting and profitable occasion. The address by Bishop D. A. Goodsell of course was admirable. It was a masterly presentation of the relations of Wesley and Whitefield, their early association, their theological differences, and spiritual affiliation and confidence.

Rev. L. B. Bates, D. D., presided, and Bishop W. F. Mallalieu offered prayer.

The dinner was furnished by Mr. C. C. Whittemore, and was excellent.

Hon. A. S. Roe, the toastmaster, was at his best, full of historical matter and appropriate allusions. The post prandial speeches were from Rev. George R. Palmer, of Maine; Rev. W. T. Perrin, in place of Dr. George W. Brown, of Vermont; Rev. J. M. Durrell, of New Hampshire; Robert F. Raymond, Esq., of New Bedford; and ex-Governor John L. Bates. All were excellent and worthy of a much larger audience, and, as was most appropriate, grew in interest and eloquence to the close.

Mr. Palmer presented the society with chips made in the construction of the steamer "Roosevelt," now being built for Lieutenant Peary's next attempt to reach the North Pole. Bishop Mallalieu took one and offered to sell it for \$50, with which to build a church in Texas. It was immediately purchased by Rev. George W. Norris, of New Hampshire, who offered to sell it again for \$100, with which to build another church. The offer is still open. All felt it was good to be there.

Since the annual meeting in January the society has received over 200 volumes and nearly 4,500 pamphlets and many valuable relics, the latest of which were a framed portrait of Hon. William Claflin, so long our president, and an old painting of his father, Lee Claflin, an honored Massachusetts Methodist, from Mrs. J. A. Woolson. We have also a cane of Rev. F. H. Ellis.

## The Worcester Convention

To the Preachers on the Boston District:

DEAR BROTHERS — Let me urge you to make your plans to be present at the great Missionary Convention at Worcester, May 23, 24, 25. Will you also see that the delegates from your church are appointed to that convention, and urge upon them the importance of being present and receiving the inspiration which such a convention will surely give? Some of the quarterly conferences on the district are paying the registration fee for their delegates. This hint may be of value to others. I am very desirous that Boston District shall be fully represented. Men, brothers, help us.

JOHN GALBRAITH, Presiding Elder.

## For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

\* Published by Eaton & Mains, and Jennings & Graham. Price, 25 cents.



# Zion's Herald

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## ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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### New German Tariff Law

THE effect of the new German tariff law, which goes into full operation next March, will be to increase the duties on American exports to Germany, and also, in view of the fact that reciprocity arrangements are in force between Germany and seven other countries, will place American goods at a great disadvantage, rendering successful competition difficult if not impossible. A dozen items selected from the German tariff schedules represent nearly \$40,000,000 of exports annually from the United States. Germany is the largest customer of this country, with the single exception of the United Kingdom, German imports from the United States in the fiscal year 1904 amounting to \$212,000,000. In the absence of any reciprocity convention between this country and Germany the United States could hardly meet the disadvantages created by the new tariff law except by a retaliatory tariff of its own. As the Senate is not in a treaty ratifying humor just at present, and there seems small prospect of its consenting to a reciprocity arrangement, the whole situation is causing the officials of the Department of Commerce much anxious thought.

### Novel Balanced Door

IT might seem that there could be no further field for invention in a device so long used and so commonplace as a door. Yet a Belgian inventor, M. Dieckx, has recently produced a door which is a radical departure from any type heretofore used, since it consists of two leaves so pivoted that they will swing into partitions as the door opens, leaving an entirely clear passage-way. The new door partakes of the advantages of both the hinged and the sliding types. The common hinged door will swing open easily, but requires considerable space. The sliding door requires little space, but is apt to stick and jam. The new door is formed of two triangular leaves which, when the door is closed, meet on a diagonal line of junction. A rod connects the leaves in such a manner that when

either one is swung in a certain direction the other will swing in the opposite one. No rollers are necessary, and the counterbalancing feature of the door is one of the strongest points in its favor.

### Status of Transvaal Natives

UNDER the new constitution promulgated in the Transvaal the natives of that State, while not given the same right to vote that is possessed by the blacks of Cape Colony, have yet made a decided gain in political privilege, which will practically be worth far more to them than a necessarily restricted franchise would be. This is the clause which provides that no bill passed by the legislative assembly at Pretoria which subjects the natives to disabilities or restrictions shall become law until it has received the special sanction of the Government in London. Neither the British-born colonists nor the burghers of the old Dutch Republic will like this provision, which they will regard as an indication of the influence which the Aborigines Protection Society exercises over British Governments, but the clause is a long step forward, for it saves the natives from the unscrupulous tyranny of the colonists, and gives them a chance to develop gradually a social and political consciousness which will eventually warrant their British rulers in conferring on them the as yet unenvied privilege of the franchise.

### Reviving West Indies

THE history of the islands and islets which form a connecting link between North and South America is full of romance, and is particularly of interest to the United States, which has now become a colonizing world Power. These islands are now assuming an increased importance commercially. It took the planters a long time to learn that the abolition of slavery seventy years ago meant an increase in their incomes, and it is only lately that the planters have come to see that the old proverb "All sugar or nothing" has lost its force in view of the almost ruinous competition of European bounty-encouraged beet sugar, and the enlarging possibilities of fruit culture in the West Indies. In 1897 a board of commissioners was appointed for the islands, with headquarters at Barbadoes, to which was entrusted the duty of investigating the possibilities of the West Indies and of fostering every industry that promised good results. In consequence the islands have begun to break away from the thralldom of sugar cane, while such cultivation of sugar as is still carried on is done on scientific principles. Fruit is being grown to an extent never before known, cocoa is already an established industry in some of

the islands, and the cultivation of cotton, started purely as an experiment, has, already proved successful. Agricultural societies have been formed in each of the islands for the intelligent discussion of the ways and means best suited for the promotion of industrial betterment, which shows that the people of the West Indies are ceasing longer to dream, and are awakening to a clear view of the industrial situation as it actually exists in the world about them.

### Exports of Leather

THE United States now leads all countries in exports of leather. During the calendar year 1904 exports of leather and manufactures of leather from this country amounted to \$85,800,000, as against \$23,000,000 from the United Kingdom, and during the first quarter of the present calendar year such exports from the United States amounted to \$9,123,887, as compared with \$6,425,911 from the United Kingdom during the same period. Of the exports of leather from the United Kingdom during the past year, the largest portion was unwrought leather, tanned or dressed. Of the exportations of leather from this country, the principal items were upper leather, \$18,025,204; sole leather, \$8,685,190; boots and shoes, \$7,319,775; and miscellaneous manufactures of leather, \$1,794,323. The United Kingdom exports boots and shoes principally to her own colonies, but in those exports there has been a steady decrease of late. The United States exports boots and shoes to all parts of the world, about one half of the total going to North America, about one-third to Europe, about ten per cent. to Australia and the Philippine Islands, and the remainder to South America, Africa, Asia, and various other countries.

### Forest Fires and Forestry

THE forest fires which have been prevailing this past week on Cape Cod, entailing a loss of well nigh \$100,000, and also in Maine — more than a hundred square miles of woodland having been burned over in different parts of New England — call attention anew to the enormous waste that occurs annually in this country through the ravages of fires in dry and partially wooded areas where the new growths are not yet far enough along to offer resistance to the flames. The average destruction by forest fires in the United States is estimated at \$25,000,000 or more annually. While the forestry laws might be improved, there is already enough legislation upon the statute books to afford a large measure of relief, if the people would avail themselves of it. One great cause of the spread of forest fires is the slovenliness with which sections of woodland are cut over. The woodlands of New

England are among its most valuable assets, and it is possible to cut trees so as to make the tract more valuable and so to care for the refuse as to lessen the chances of fire. In Germany and France such fires are guarded against by strict forestry laws vigilantly enforced. More enlightenment if not more legislation is needed in America on this whole forestry matter.

#### Baron Rosen Succeeds Count Cassini

COUNT CASSINI, who has been seven years Russian Ambassador to Washington, is to be succeeded by Baron Rosen, and will go to Madrid. The Count has desired for some time a European embassy, but it was not expected that he would be relieved of his present duty until the conclusion of the war with Japan. Count Cassini had much to do, when Ambassador to Peking, with precipitating the present crisis in Manchuria, and can hardly be said to have much advanced the fortunes of Russia in the Far East. Personally he has been much esteemed by his colleagues of the diplomatic corps in Washington. His successor, Baron Rosen, began his diplomatic career as secretary of the legation in Japan, and has twice represented his government as Minister to Tokio. He has also served as Minister to Servia and Greece. For a time he acted as consul-general in New York. It is thought that his thorough acquaintance with Eastern questions peculiarly fits him, at this critical juncture, to take Count Cassini's place.

#### Seeing the Depths of Space

BY the use of an instrument called the stereo-comparator, which is based on the stereoscopic principle, it is now possible to see the heavenly bodies in a relief quite as realistic as that which would appear in an ordinary stereoscopic picture. Advantage is taken of the celestial motions, photographs being taken of the planets at intervals of about twenty-four hours. The results are the same as those produced by making two photographs of a fixed object from different points of view. When the pictures are blended by means of a stereoscope the planets are seen no longer apparently glued to the same background that contains the stars, but standing out in full relief. Such a view affords for the first time a realizing sense of the immeasurable profundity of space—height beyond height and depth beyond depth towering and yawning about the tiny earth. Similar views and impressions may be obtained of the asteroids and of comets. A comet's picture prepared with the aid of the stereo-comparator shows it as it really is, detached from the background of the heavens and flying through free space. This new method of viewing the bodies of space affords a criterion by which a new comet may be distinguished from a distant nebula, and a new asteroid from a remote star.

#### Social Scientists in Boston

THE American Social Science Association held its annual meeting in Boston last week, and considered a number of important present day problems in the economic and social spheres. An ad-

dress of welcome was delivered by John Graham Brooks. Frank Sanborn of Concord, who was intimately identified with the early history of the Association, and a co-worker with its founders, spoke on the "Past and Present in Social Science." Addresses were delivered by Colonel Robert G. Monroe on "Municipal Ownership," by Hon. Alfred E. Ommen on the "Administration of Criminal Law in Magistrates' Courts," by Dr. Henry J. Barnes on the "Influence of Soil Dampness on Health," by Dr. Peter H. Bryce on "Some Social Effects of Immigration, Past and Present, to America," by Dr. R. C. Cabot on the "Individual Factor in Hygiene," by Dr. J. R. Chadwick on the "Cremation of the Dead," by Dr. Charles Harrington, the new secretary of the Massachusetts State Board of Health, on the "History and Results of Food Legislation in Massachusetts," by Dr. L. M. Palmer on "Dangers to the Health of Employees in Industrial Establishments," and by Dr. Theobald Smith on the "Importance of Medical Research to Social Science." The question of "tainted money" precipitated a lively discussion, and elicited some radical criticisms of corporate wealth.

#### War News from the Far East

THE Japanese armies in Manchuria, much reinforced both in infantry and cavalry, show signs of an early advance. Skirmishing continues in the Olouria Mountain region, on the Russian left, but the right is quiet. Field Marshal Oyama is concentrating his troops toward Tounziakou. The Liao River is full of junks bringing up stores and provisions. About 80,000 Japanese reinforcements are reported to have arrived at the front. The indications seem to be that the Japanese are endeavoring to repeat their tactics at Mukden, and to turn the Russian right. It is rumored that the Japanese have landed 30,000 troops at Wonsan, which, if true, would indicate a purpose to make an advance against Vladivostok. A naval battle between Admiral Rojestvensky's squadron and that of Admiral Togo is still said to be likely to occur at any moment, although it is reported that the Baltic fleet has anchored again in French waters. The popular outburst at Tokio against France has led many Frenchmen to think that Japan has territorial ambitions in Indo-China which France must sooner or later resist.

#### Howard M. Ticknor Dead

HOWARD M. TICKNOR, the critic, editor and writer, died at San Francisco last Saturday. He was born in Boston in 1836. His father was a member of the well-known book publishing firm of Ticknor & Fields, and a friend of Nathaniel Hawthorne. Howard M. Ticknor graduated from Harvard College in 1856, and afterward went to Italy, where he studied vocal music and languages. He was later associated with James Russell Lowell as assistant editor of the *Atlantic Monthly*, and also edited *Our Young Folks*. He corresponded for a number of London and American newspapers when abroad, and from 1878 to 1887 served as an instructor in elocution at Harvard and Brown Universities.

Mr. Ticknor was one of Boston's old school literary men, and wrote for many years with vigor and taste on many subjects of interest to a cultured public. He believed firmly in canons of art, and had a broad knowledge of accepted rules and approved traditions. His mind was richly stored, and his articles, though written on lighter subjects and less valuable themes, were scholarly so far as they went. Of late years he dealt less in sarcasm and sharp criticism, being more disposed to pass by in silence what was inadequate in art or literature, and to spend his strength in encouraging the young to better efforts.

#### President Roosevelt in Chicago

PRESIDENT ROOSEVELT, who has returned from the wilds of the West, arrived in Chicago on May 10, where he was the guest of the Merchants', Hamilton, and Iroquois Clubs—the latter a Democratic organization. Although thousands of people, including workingmen, thronged the streets, there were no unpleasant demonstrations. In his address before the Hamilton Club, President Roosevelt declared that this is pre-eminently a business country, and affirmed that permanent success will come to the community "where the average man's work can be trusted," and "where the average man himself can be trusted in dealing with his fellows." In the afternoon the President gave an audience to a committee of labor men, who lodged with him a protest against the employment of Federal troops during the present teamsters' strike, and who declared that, both on principle and by specific contract, the employers were in duty bound to grant them arbitration. In his reply the President spoke sympathetically, but expressed himself as determined to uphold the laws. He said, however, that he had no present intention of ordering the United States troops to interfere. Mayor Dunne says that the strike has passed its most alarming stage, and that the police have perfect control of the situation, although the strikers continue defiant.

#### International Railway Congress

THE International Railway Congress, which closed its seventh session at Washington, D. C., last Saturday, adopted resolutions declaring that railway rates should be alike to all under like conditions, without arbitrary discrimination. Tariffs, it was concluded, should be based on commercial principles. While arbitrary discrimination was deprecated, it was urged that the making of rates should have "all the elasticity necessary to permit the development of traffic, and to produce the greatest results to the public and to the railroads themselves." It was resolved that some method of treating railway cross-ties, chemically or otherwise, to protect them against deterioration, is desirable. "Light railways" (branch roads), it was held, merit in the highest degree the attention of the public authorities, their construction making it possible to develop districts which have remained in the background. Three hundred delegates to the Congress are now making tours of the country.



## From "A Wayside Altar" -- by James Buckham

## The Tuning

O Father! make me patient  
To bear life's stress and strain,  
This gradual ascension  
Of character through pain.

I would not flinch the process,  
Though it were anguish fine.  
Tune Thou my soul, O Master,  
Unto Thy song divine!

## Service

Ah! grand is the world's work, and noble,  
forsooth,  
The doing one's part, be it ever so small!  
Yon, reaping with Boaz, I, gleaning with  
Ruth,  
Are honored by serving, yet servants of  
all.

No drudge in his corner but speeds the  
world's wheels;  
No serf in the field but is sowing God's  
seed —  
More noble, I think, in the dust though he  
kneels,  
Than the pauper of wealth, who makes  
scorn of the deed.

Is toll but a treadmill? Think not of the  
grind,  
But think of the grist, what is done and  
to do,  
The world growing better, more like to  
God's mind,  
By long, faithful labor of helpers like  
you.

The broom or the spade or the shuttle, that  
plies  
Its own honest task in its own honest way,  
Serves heaven not less than a star in the  
skies —  
What more could the Pielades do than  
obey?

## The Land of the Little Faces

I wonder, oh, I wonder, where the little  
faces go,  
That come, and smile and stay awhile, and  
pass like flakes of snow —  
The dear, wee baby faces that the world has  
never known,  
But mothers hide, so tender-eyed, deep in  
their hearts alone.

I love to think that somewhere, in the coun-  
try we call heaven,  
The land most fair of anywhere will unto  
them be given,  
A land of little faces — very little, very  
fair —  
And every one shall know her own and  
cleave unto it there.  
Oh, grant it, loving Father, to the broken  
hearts that plead!  
Thy way is best — yet oh! to rest in perfect  
faith indeed!  
To know that we shall find them, even  
them, the wee, white dead,  
At Thy right hand, in Thy bright land, by  
living waters led!

## The Higher Faith

O God, the path of grief has been  
My way of guidance unto Thee;  
And still, through clouds that shut me in,  
I follow, though I cannot see.

Or tears or sunshine, as Thou wilt,  
Or joy or pain, or ease or strife,  
So be it; to Thy purpose built,  
Diviner uses mold my life.

## Simply Used

Men usefulest in the world are simply used. — Mrs.  
BROWNING.

I would be simply used,  
Spending myself in humble task or great,  
Priest at the altar, keeper of the gate,  
So be my Lord requireth just that thing  
Which at the needful moment I may bring.

Oh, joy of serviceableness divine!  
Of merging will and work, dear Lord, in  
Thine,  
Of knowing that results, however small,  
Fits into Thy stream of purpose fall.  
I would be simply used!

## "Follow Me"

Oh! tender is the breast  
That beats for you and me,  
That in sweet heaven could not rest,  
But braved dear love's most bitter test,  
And bled upon the tree.

And shall I fear to tread  
The path He glorified?  
Nay! while the cross, though dark and  
dread,  
Is crowned by halo of His head,  
My Lord shall be my guide!



JAMES BUCKHAM

## The Hidden Reeds

The stately organ pipes, o'erlaid with gold,  
Look down on reverent worshipers, while  
floats  
Aloft the sweet-toned prelude, and the  
notes  
Of the grand psalm through nave and arch  
are rolled.  
Within, concealed where none may them  
behold,  
Vibrate the delicate and birdlike throats  
Of reeds, which no bright paint nor gild-  
ing coats,  
Yet theirs the tones most sweet and man-  
ifold.

Where Time's great organ stands in spaces  
dim,  
God sets some lives to shine and some  
to hide.  
But in the darkened chamber where they  
bide  
The hidden reeds breathe sweetest praise  
to Him —  
Aye, tenderest lyrics for the sorrow tried,  
And rapture like the joy of seraphim.

## Nature's Way

Why Nature is so sweet,  
Sufficient and complete,  
Grows plainer day by day  
To him who learns her way.

And Nature's way is this:  
In naught to be remiss;  
To build a tree, a weed,  
As if with God agreed;

To be as frank and true  
As the clear bead of dew;  
In faith and not in doubt.  
To live one's essence out.

Ah! happy is the man  
Who follows Nature's plan —  
Pretends not; is too great  
To seem or imitate;

Is utterly sincere,  
Though all the world appear;  
Serves how and where God meant,  
And therewith is content.

## Sunday Morning Bells

Still are the streets, for the roar of trade  
Hushes today. In park and in square,  
Thanking God for the morn He has made,  
The people taste the sun and the air.  
And the bells seem to say:  
"O beautiful day!  
O day of rest,  
God's last and God's best,  
Free from life's burden of toil and of  
care!"

Over the city,  
Like the palm of God's pity,  
Arches the sky;  
And the bells in the steeple  
Ring peace to the people —  
"God loves you!" they cry.  
Ah! but the woe that lurks deep in the  
town!  
(Ring, bells, ring!)  
Such a sea of sin and trouble to drown!  
(Ring, bells, ring!)  
Beggars' hands that are blue and old,  
Children pinched with hunger and cold,  
Misers slaving for gold, more gold,  
Souls like merchandise bought and sold.  
Room for God's pity  
Here in the city —  
Angels' tears, if the truth were told!

"Be brave! be hopeful!" the bells reply.  
"Here in the town  
There's the up and the down.  
Life's sun may shine, or life's sky may  
frown,  
We must do what we can to make man  
love man —  
That is the way God's kingdom began!"

Ring hope, ring cheer,  
Ye silver bells!  
Ring God's great love  
With all your swells!  
For life is sweet in spite of its sorrow —  
Good today, and better tomorrow.  
Pain is good, if we pain obey;  
Sin has use in its own dark way —  
Use as the night has unto the day.  
God is our Father,  
All will come right.  
He to great love is  
What sun is to light —  
Source of its being,  
Might of its might!

## THE WORD THAT KEEPS

IT was the pride of the old merchant princes of Boston and New York — the Hardys, Claflins, Dodges and Phelps — to make their word as good as their bond. The man who sweareth to his own hurt and changes not always commands the admiration of the world. The story is told of the old Quakers in London, that when some of them were to be transferred from Bridewell to Newgate prison, and the sheriff was too busy to go with them, he sent them by themselves, telling them to take their own time, so that they were in before bed-time. People inquired who they were, and when they found that they were prisoners going to Newgate exclaimed, "What, without a keeper?" "No, for our word which we have given is our keeper!" Such truthfulness in action, such firm faithfulness to moral obligation, is the glory of manhood. And in an exalted sense it may be said even of the Almighty that the word which He has given is His keeper. God will stand by His promises. He has given His word to save and help the penitent, and He will not break it. Making promise to the sons of men, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee! God's counsel is immutable, and His grace in Jesus Christ is the unshakable support of the human soul.

## THE SOPHISTICAL TERTULLUS

"A CERTAIN orator named Tertullus," in the days of Paul of Tarsus, informed the Roman Governor Felix against Paul. Tertullus made a specious plea for his clients, who, however, received scant courtesy from Felix, and had no standing whatever before the Supreme Court of heaven. The sophistical Tertullus is often heard haranguing the multitudes. The demagogue is in every land and too often is heard in the pulpit. The superficial thinker, alert for a new sensation to exploit, is found everywhere. The counterfeit presentments of truth are current in all realms of life. The need, then, is for that openness of mind toward the clear revelations of God, and that perfect sympathy with the teachings of his Spirit, and for that comprehensive and sane view of problems and conditions which will enable a Christian believer under all circumstances to detect the false note in the siren song, and to withstand the false plea in the popular preaching. Error subtly mixes with truth in multitudes of statements and propositions that are advanced by men every day. Some of these declarations carry on their face their own evident refutation, but if the hearer be for a time in doubt as to the true inwardness of any matter let him wait for a Paul to appear to confute the misleading lingo of a special pleader, like Tertullus.

## Retrospect in the Far East

IN order to understand most questions it is necessary to begin at the beginning. In the case of Far Eastern questions, the beginnings lie far back in a hoary past. But for practical purposes of present judgment and political prophecy it is not needful to go farther back, in discussing Eastern problems, than the time when the spirit of modernity seized upon Japan and manifested its first faint stirrings in China.

The future of Asia depends upon the past of Asia, and it is useless to speculate upon the possible results of the present war unless a retrospect is taken of the relations which have supervened in the last few decades between China and Japan and the European Powers. The relations of the Mongolians with Europe would have been remote and shadowy enough, had it not been for the thing we call sea-power — comprising not only the might of iron-clad navies, but as well the softer but steady pressure of the argosies of peace — which has brought Europe, and America, too, to the doors of China, and forced an unwilling ingress for their wares and ways into the jealously guarded precincts of the Middle Kingdom. The United States from the first has proceeded, in its dealings with the nations of the Far East, upon the principle, "Friendly relations with all, but entangling alliances with none." Through its Minister, Hon. Caleb Cushing, this country negotiated the first commercial treaty with China, which became the model and basis of all succeeding treaties between China and the treaty-making Powers. By a kind of guileless craft, yet with an almost Yankee shrewdness, was inserted in that treaty

the "most favored nation" clause, and under the provision of that clause the United States has since acquired without undue pressure or ill-will all the advantages accorded to other nations, whether obtained by show of force or granted willingly by the Chinese. The United States has meanwhile been obliged to take part in no wars, except at the time of the Boxer uprising, when its activity was confined to the sending of a small relief expedition. Our treaty with Japan, too, which contained the "most favored nation" clause, was a model for all that have followed it. The United States still maintains the right of extra-territorial jurisdiction as regards China, but has waived it with respect to Japan. In all this record of dealings with China and Japan the United States enjoys the enviable reputation of fair dealing and prophetic commercial foresight.

To the maintenance of two principles, which have emerged to prominence in the period under review, the United States stands committed — the "open door," and the respecting of the administrative entity of China. By the "open door" is not meant a full swing of free trade, but the equal right of all nations to trade with China under the same conditions. In asking unusual guarantees as to the maintenance of the "open door" the United States appeared to cast suspicion on the sincerity of some of the Powers, but so far as diplomacy is concerned all the Powers, and Russia not less than England and Japan, seem to preserve a happy concert of opinion on the subject.

The European Powers might be less ready to admit the desirability of main-

taining the *status quo* had they not already appropriated large slices of territory from intimidated or conniving China. Portugal has taken Macao, England took Hong-Kong and Burma, France took Cochinchina, Tonkin, Annam and part of Siam, Russia took all Siberia, and Japan has more lately seized Korea and Southern Manchuria — China being, in the phrase of Li Hung Chang, "like an animal surrounded by ravening wolves." In the recent war with China Japan broke its insular bonds and acquired a footing on the Asiatic mainland, only to be despoiled of the full fruits of victory by the Powers that had already plundered China without compunction. While thus frustrating the territorial ambitions of Japan the Powers quietly possessed themselves of fresh privileges. Russia took over — just for what has never been clearly understood — Port Arthur under a twenty-five year "lease," with the privilege of two renewals, Great Britain obtained a lease of Wei-hai-wei across the Strait, for "so long as Russia should occupy Port Arthur," Germany possessed herself of a ninety-nine year lease on Kiaochau and the country for fifty kilometres around it, while France took over the mainland between two bays north of Tonquin for the same period. Some of these leases carried with them the right to construct railways. Russophiles contend that since Russia held undisputed sway over Siberia and needed an outlet to free ice ports on the Pacific, her show of justification was greater than that of any of the other Powers.

It is useful to review this history in order to gain the proper view-point for measuring the present aims and attitude of the Japanese. Japan, with an area of about 142,000 square miles, a population of 47,000,000, and entire cultivable area of only about 18,000 square miles, or less than one-third of that contained in the State of Illinois, and an overflow population estimated at about 500,000 per year, could not look with satisfaction upon an arrangement which gave the European Powers fat holdings in China, while she was excluded from the mainland. Japan has always wanted Korea, at least in modern times, and has gone there now with conquering arms twice, with no altruistic purpose in view either time. It should be remembered by Japanese admirers that Japan is a militant, not a missionary, nation. Her ambition grows by what it feeds upon. She may drive Russia in the end back to the Amur River, though she may not hold her there. Japan is now in the fighting spirit. Nursing the grudges of the past, intensely proud, and essentially military by training and temper, the Japanese will not prove thoroughly tractable and teachable, if they win in this present war. It will be especially difficult to drive Japan from China if hereafter China be found upon her side. The retrospect of the past therefore may not prove a sure criterion for the future. The question of the "yellow peril" remains at least a debatable one. Japan is now more than a corresponding member in the parliament of nations. If she is driven too far, or disregarded in the final peace negotiations too disdainfully, it may turn out that that adjudicating concert of the Powers will itself be disconcerted.



### Preachers and Teachers

**A**N article by a college professor, presumably at Harvard, in the current number of the *Atlantic Monthly*, combined with the arrangement by Mr. Carnegie to provide for the wants of aged professors on the ground of their inadequate salaries, has set us to thinking. The magazine writer takes us into his confidence, and opens for our benefit his private cash book covering the last nine years. He is very systematic, and considers himself very economical. He divides his expenditures into thirty-one separate schedules in quite a scientific way, and essays to show under each one, after an accurate analysis of the itemized accounts, that he has laid out the least amount compatible with the necessities of the case. He makes out that \$3,150 a year is the lowest sum on which a man of his class can creditably and comfortably exist, even if he has only a small family. His own average outlay for the nine years has been \$2,794, but in these years were included some when there were no children. His average salary as instructor, assistant professor, and associate professor, has been \$1,328, so that he has paid from private means \$1,466 annually for the privilege of teaching. He rightly pleads that "a man fit to occupy a chair in a university should be paid enough to enable him to live in decency and comfort, rearing and educating his children, and retiring in his old age to something other than absolute penury. Can a man whose energies are spent in so unequal and impossible a struggle to make both ends meet, maintain freshness and vigor in his work, be an inspiration to his students, and fulfill in scholarship the promise of his early years? The alternative demanded by the conditions is celibacy."

If all this be so, and if the teacher's needs for larger financial provision are so pressing, what shall be said as to the preacher? He, too, in most cases is "a man of long training, education and refinement," who has the same tastes and necessities as the professor. Indeed, he has some which this particular professor in no way recognizes; for it is apparent that he does not go to church, and that he is not charitably inclined; he allots much less than one per cent. of his expenditure to religion and benevolence. Could a preacher keep any sort of conscience or self-respect, or the respect of other people, if he did that? Very many of them judge that ten per cent. is not a whit too much to lay out in this direction, and they do it joyfully, whatever other schedules suffer.

The average college professor's salary in the United States is about \$2,000, says this writer, and he claims that, in simple justice, it must be increased fully sixty per cent. Tried by this standard, how much should the preacher's be increased? No one questions that it is far less adequate to his needs and his merits than the teacher's. He is often as well educated and has spent as much time in preparation. His powers are as great and are taxed more severely. Can he "maintain freshness and vigor in his work" if his "energies are spent in an impossible struggle to make both ends meet?" The struggle with him is all the greater from the simple fact that he has to make the ends meet or step out. Should he be compelled to engage in this struggle? Does not the community which profits by his unselfish labors owe him better treatment? Is it not at least fitting that some fund be speedily made up by those having a surplus of this world's goods, the interest of which may inure to the benefit of those who have become worn out in this service and ruthlessly

tossed aside for the younger men whom the churches now clamor for?

The situation is becoming more and more tense. The expenses of living have increased in the last ten years something like forty per cent., and the general wealth of the country has increased far more than this. Have ministers' salaries increased in anything like that ratio? No, they have actually decreased in a great number of instances. The amount paid for pastors' salaries in the New England Conference, for example, is less this year than it was ten years ago by nearly \$11,000, and the permanent fund for its superannuates is nearly \$7,000 less.

Surely something should be done. Is there not some rich man or woman who owes a great deal to Jesus Christ and His church, and can be led to feel that he or she has come to the kingdom of superfluous wealth for such a time as this? What better use of it can be made than in some wise arrangement for supplementing these meagre salaries and providing for this deserving destitution? What richer crown can be won than by this service to Christ's cause and His saints? If the highest type of efficient manhood is to be attracted or secured to the ministry, a living salary ought to be paid. We in no way question the teacher's need and right for more. But we insist that the preacher's necessities and claims are yet greater. And we ardently hope that the really Christian millionaires of this country will not permit Mr. Carnegie—who makes no profession, we believe, in this direction, and has no interest in churches or ministers—to be wiser in his generation than they are in theirs, but will determine, spurred by this noble example, to do something equally magnificent in a still higher line, having closer connection with the kingdom of God.

### The Revival in Seattle

**A** great revival, which in its widespread influence upon the community, and its magnificent results, reminds one of the Moody meetings of a quarter of a century ago, has just closed—or shall we say begun?—in Seattle. Thousands of souls have been led to Christ, though no effort was made to enumerate conversions, and the entire city has been stirred to its very depths.

The meetings were held under the general direction of Dr. J. M. Chapman, whose wise leadership was ably seconded by a corps of workers from the various churches. The organization of the work was most complete and effective, and contributed much to the success of the meetings, providing for the fullest co-operation of Christian people, laymen as well as ministers.

The city was districted, with separate services in each district, led by prominent evangelists and singers, with local pastors and workers heartily assisting. Each church was divided into sections, with helpers for each, so that no interested person or seeker would be overlooked. A large tent was used in one district, while noon-day meetings for business men were held in the Grand Opera House, and Bible conferences, personal work studies, children's meetings, services for men only, and for women only, for boys only and girls only, Good Cheer meetings, a Good Friday service, and an Old Folks' gathering, were held in various parts of the city.

A series of midnight meetings was held one night, when, at the close of the regular services, the Opera House, tent and several of the churches were crowded with hundreds of fallen men and women, who came in response to the invitations given by the

workers who, led by bands of music and banners, marched six abreast through the streets and haunts of vice, singing Christian hymns. Another feature was the march of the children on the following afternoon, as they went through the business section of the city, where their bright faces and happy songs attracted much attention.

Both these processions were respectfully treated, no insults or slurs being heard, while many expressions of appreciation were given, and a lasting impression was made upon the thousands of people who witnessed them.

The children received special attention. Meetings were held each afternoon, at which hundreds of children found the Saviour, and were instructed in Christian duty in a most effective manner, being afterward assigned to competent leaders for guidance. The Old Folks' meeting held one afternoon was a glorious meeting. Hundreds of old people crowded the floor of the Presbyterian Church, the younger people filling the galleries, till there was not even standing room, and many turned away. One old lady ninety-seven years of age was given a seat on the platform, and enthusiastically greeted by the audience. She had been a follower of Jesus eighty years, and her face glowed with delight, as she said, "I am not tired yet."

The great meeting in the Strand Theatre in the heart of the "red light district" was most extraordinary. In a theatre owned by Moses Goldsmith, the "King of the Tenderloin," who gave the use of the building for the purpose, hundreds of the denizens of this district listened to Dr. Chapman, who, almost overwhelmed with his responsibility, delivered a burning message of salvation to the motley throng. Every inch of available space was occupied, and as the preacher rose to the occasion conviction came upon scores, who knelt upon the floor and with streaming eyes cried for mercy, while the hardened owner of the place wept like a child. It was a most remarkable occasion, and if it could be followed up with some permanent definite effort, would certainly result in the salvation of many of the poor fallen creatures whose hearts were so softened by the gospel message, so rarely heard by them.

Definite concerted and permanent effort will be made by the Seattle churches to gather up the fruitage of this remarkable revival. We place these encouraging facts before our readers because we are assured that similar results are possible everywhere in these unusual days of the ministry of the Holy Spirit in the salvation of the people.

### PERSONALS

— Rev. Seth C. Cary, Dorchester Centre, Boston, has been unanimously chosen to deliver the address on Memorial Day before the Winchendon Post, G. A. R.

— Dr. William F. Warren delivered the baccalaureate sermon at Grant University, Athens, Tenn., and was to deliver the Commencement address on the 17th.

— Dr. L. T. Townsend delivered an address at the conference of the American Bible League Tuesday evening of this week, at Marble Collegiate Reformed Church, New York, on "Inspiration of the Bible."

— Rev. J. M. L. Harrow, of Garraway, Liberia, arrived in New York on the steamer, "Grosser Kurluerst," Wednesday, May 10, and left next day for his boyhood home in Milverton, Ontario. Mr



Harrow will spend a few months in Canada for the benefit of his health.

— Mr. Francis Murphy, the great temperance orator, recently passed his sixty-ninth anniversary.

— We are happy to announce that Bishop J. M. Thoburn will preach at Tremont St. Church, this city, next Sunday morning.

— Revs. W. R. Newhall and W. A. Wood are in attendance at Drew Theological Seminary, this week, as the visitors of the New England Conference.

— Bishop Goodsell will deliver the address at the dedication of the new Y. M. C. A. building in Somerville, which will take place on the evening of May 31.

— Bishop Spellmeyer will deliver the commencement address at Moore's Hill College, June 15. The graduating class is the largest in the history of the institution.

— The *Lynn Item* of May 8 publishes in full the sermon preached on the previous Sunday evening in Boston St. Church by Rev. W. H. Meredith to the Rebekah Lodges of Lynn.

— Prof. and Mrs. W. J. Yates, of Gammon Theological Seminary, called at this office last week on their way to Bangor, Me., where they will spend a part of their summer vacation.

— Dr. John F. Goucher, president of the Woman's College, Baltimore, will visit Evanston, Ill., during the commencement of Garrett Biblical Institute, and will deliver the missionary address, May 21.

— A fine portrait of Hon. E. H. Dunn, president of the board of trustees of Boston University, graces the walls of the trustees' parlor at 12 Somerset St. The artist is Daniel J. Strain, vice-president of the Boston Art Club.

— A letter just received from Rev. Dr. E. A. Blake, of Tremont St. Church, this city, written at Beirut, Syria, April 28, says: "We sail today for Constantinople, a ten days' trip, and sail for home on the 'Arabic,' June 9. I was never in better health."

— Rev. O. H. Green was appointed to Griswold and Voluntown at the recent session of the New England Southern Conference, and not to Westport Point, as was inadvertently stated, and his church is already rejoicing in the auspicious opening of his pastorate.

— The *National Advocate*, of New York, in its issue for May, devotes its first page wholly to a sketch of Rev. O. R. Miller, "New Field Secretary and Legislative Superintendent" of the National Temperance Society, and a description of the work which he is set to do.

— Rev. Dr. M. C. B. Mason, of the Freedmen's Aid and Southern Education Society, delivers the annual address at Rust University, Holly Springs, Miss., Friday, May 12; the commencement address at the State Normal College, at Normal, Ala., May 16; and the Commencement address at Alcorn University, Westside, Miss., May 18. Governor Vardaman is president of the board of trustees of the last named institution.

— Of Rev. Bowley Green, of the First Baptist Church, Portland, Me., who resigns after five very fruitful years to devote himself exclusively to evangelistic work, Rev. Dr. J. W. Magruder, of Chestnut St. Church, the same city, writes: "Now that Mr. Green will become available for evangelistic work, I want to say that though he is a thorough-going Baptist, he had a Methodist mother and was converted in the Methodist church and trained in a Methodist class-meeting. He loves the brethren. The work that he does is genuine. I know of no young evangelist

anywhere whom I could more readily commend."

— The solicitude of many friends of Miss Hodgkins, who have condoled with her in regard to the breaking up of her winter home in Auburndale, was quite wasted, as the following pleasing bit of news attests: Miss Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*, and Rev. Henry Baker, D. D., pastor of First Methodist Episcopal Church, Middletown, Conn., have announced their engagement. The marriage will take place at Miss Hodgkins' home, "Fayre House," Wilbraham, in the latter part of the summer. ZION'S HERALD proffers the heartiest of congratulations.

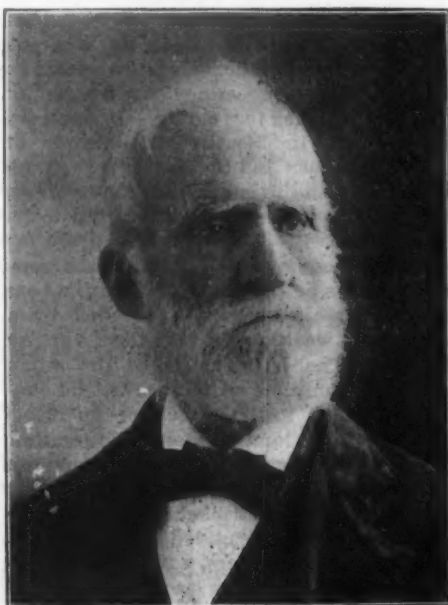
— Rev. Dr. C. W. Millard of Poughkeepsie, N. Y., recently presiding elder of the New York Conference, died May 11, at the

Continued on page 640

### Wesleyan's Oldest Graduate

DR. DANIEL CHASE, of Middletown, Conn., whose ninety-first birthday, on March 8 last, we noted in our issue of March 13, died on Monday, May 15. He was born in Hoosic, N. Y., and had been connected by membership with the Methodist Episcopal Church since 1834.

He was for many years the only living member of the first class of six which graduated from Wesleyan University. In July of 1833 he delivered the first valedictory address at the University, and was handed the first diploma ever conferred. He was an instructor in the institution that year on a salary of \$300, the regular professors receiving \$700, and the president \$1,000. From 1835 to 1870 he was at the head of an excellent fitting school for young men in Middletown, and he founded the Wesleyan Scientific Association in 1862. For some years he devoted himself mainly to study and the



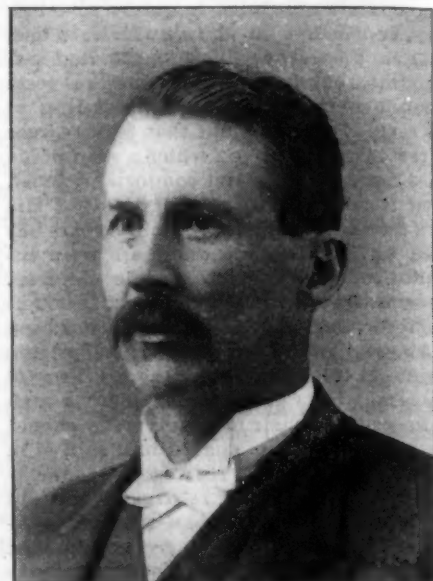
THE LATE DR. DANIEL CHASE

publication of his views upon religious and scientific problems.

He was a vigorous opponent of the theory of evolution and gave it no quarter, nor would he ever give place to the statement that the sainted dead entered at once upon the joys of an immortal life in Christ. Whenever we so alluded to those who had passed on to the other life, we were sure to receive his kindly but determined protest, with his reasons therefor. But he was a gracious and genial correspondent, and, though we had never met him, we had come to respect and love him. A fragrant memory of a long, useful, and worthy life remains.

### Death of Rev. Richard Povey

WE are greatly surprised and grieved to learn of the death of Rev. Richard Povey, New England Southern Conference, stationed at Uncasville, Conn., who passed on to his reward Friday night, May 12. He was unable to attend the Annual Conference, as he had undergone a critical surgical operation. He rallied from this, and was supposed to be gradually regaining his health. He had so far recovered as



THE LATE REV. RICHARD POVEY

to do some work in his garden. He leaves a wife, two sons and two daughters, all grown up.

The deceased began his work in the ministry with the Primitive Methodists of London, coming to this country and taking work with the Primitive Methodists in Pennsylvania in 1866. He joined the New England Southern, then the Providence Conference, in 1871. He had appointments in Fall River, Norwich, Thompsonville, Rockville, Central Falls, Attleboro, Provincetown and New London. He was a man of fine mind, comprehensive and progressive scholarship, an attractive and incisive style, and was brave and independent in thought and speech. For this reason he was ahead of his generation, and sometimes misapprehended. He was deeply religious, manly and brotherly. He was a frequent and favorite contributor to ZION'S HERALD. A suitable memoir, written by some friend of long and blessed fellowship, will soon appear.

### Union Voted by Presbyterians

A CONSTITUTIONAL majority in both the Cumberland Presbyterian Church and in the Presbyterian Church in the United States of America (North) has voted for union. In the Cumberland Church sixty-one Presbyteries voted union, fifty-one voted against it, and two did not vote at all. In the Northern Church, according to the latest reports, 162 Presbyteries have voted for union, thirty-four have voted against it, and forty-two are yet to be heard from. So far as the action of the Presbyteries is concerned union is an accomplished fact. The mode of procedure still remains to be considered, and the working out of the details will take some time. It will be two years in any case before there can be a united Assembly. The legal aspects of the question may not prove as easy of solution as the advocates of union think, and the civil law will of course have to be taken into account in the consummating of the new bonds.



## BOSTON LETTER

A. REMINGTON.

## Proposed System of Co operative Churches

**M**OVED by two ideas — pity for ministers who are in the midst of laymen of equal ability in their own lines, and by a desire to make the most of that ability — a progressive student of the times proposes the establishment of a new system of co operative churches. It would not do for every community, he says. But in every State there are churches in which there are several retired ministers and a considerable proportion of professional men. These know as much as the minister himself, right in his own specialty, and are up with the discussions and progress of the times as fully as he. So, when it comes to giving instruction in those fields, he is no more competent to instruct his listeners than they are to instruct him. So it had better not be attempted. But this large amount of trained ability, the argument runs, ought not to be left unused. The churches which are fortunate enough to possess it should organize it and set it at work. The minister would remain as the only salaried man on the list, but there would be a large amount of church and parish work which could be done by the educated men in the church, much to the relief of the pastor and to the benefit of the church and community. It is believed that these men would be glad to give their time, as far as possible, and that our churches have a large amount of unused ability which, if properly directed, would elevate the communities in which it exists, and would strengthen the church. The term, "co operative church," is used. Will any one organize such an experiment?

## The Struggle for Popular Rights

Our civic affairs seem to concern the moral progress of the times even more than our religious concerns do, as far as they come to open conflicts of hostile elements much oftener. For the last week there has been in progress at our State House a contest which is of large consequence to the people of the State, possibly to the entire country as a precedent. It is the question of the absorption of the electric roads by the steam roads. In other words, it is the question of a total monopoly of all the transportation interests of the country, for that is the legitimate end of the course which has been begun in the operations which have been and still are before the public. The operation, in this instance, was begun in Connecticut, where, through a subordinate street railway company as a "holding company," as it is called, the New York, New Haven & Hartford, a steam road corporation, which controlled the electric road, obtained control of several street railway corporations in Massachusetts. There is involved, not only the question of the consolidation of these two kinds of transportation so as to prevent that desirable competition which has reduced fares in some instances, and may reduce them still further, without unreasonable reduction of the steam road's dividends, but also the question of the watering of stock by the purchasing corporation. The Legislature has been put under the blazing light of publicity, and charges of improper methods have been made, which, however, are not sustained by sufficient evidence, and the House, at least, has adopted a safeguard for the public against the opposition of the railroad most interested.

One of the incidents of the discussion and voting was that the House is not under the control of corporations, but is rather on the side of the people. There was strong

corporation influence, but it was not as intelligent or as earnest in the discussion as the side of the people, and it did not have nearly as many votes. In the upper branch the situation is different, where, owing to the small number and the fact that it is necessary to control only a majority of the votes, the corporations seem to have pretty full swing. It is a fair question, in view of the ease of the control of a few men by the money influence, whether it is not better for the public that our legislative branches should be large, with all the dangers from cumbersomeness and delay and confusion, rather than to have the benefit of prompt transaction of business and the other benefits of legislative efficiency, with the certain danger that the rights of the people are less respected. It is today a fair question whether it would not be better for the State to double the membership of the Senate and make it eighty, rather than keep it at forty. Of course the evil would never be removed, for it is felt at times in the House of 240, but it would be materially reduced.

## The Presidential Prerogative

Dean Henry Wade Rogers, of the Yale Law School, is preparing an address on the prerogatives of the President under the Constitution of the United States, which it is expected he will deliver before the American Bar Association. As Dr. Rogers has made a special study of this subject, his views will be awaited with unusual interest. This address has been called out by recent incidents in the history of the United States, particularly in the Philippines, in Panama, and in San Domingo, where two directly opposing views have been earnestly taken by prominent men. The matter is of vital interest to the people of the United States, for the last few years have shown that the powers of the President, whether he is to be wholly subordinate to the legislative department, are of prime importance in affecting the action of Congress after those powers have been exercised.

## Money and Morals

Interest is still keen in the relation between the giver of money to public and philanthropic causes and the methods by which the money was obtained. The long deliverance of Washington Gladden in defence of his protest against the Rockefeller gift, followed by the first distribution of documents by the protestants in their "campaign of education," is succeeded by a learned article by Judge Simeon E. Baldwin, of New Haven, upon the side of the Prudential Committee, which buttresses up by formidable legal arguments that side of the case, but yet which, after all, seems rather like the argument of a lawyer who is accustomed to rest upon the technicalities of the law than of a citizen who goes to the bottom of the question, or of one who sees that courses of public policy established by legislative action assume, as a major premise, that there is no question regarding the morals of the giver or of the methods whereby the money was obtained which is given into the hands of agents for purposes of religion or philanthropy. At any rate, this conflict is going on, and will certainly come up at the meeting of the American Board in Seattle (not Portland). Denominational lines are not regarded at all in the popular interest in the debate, and non church-goers are as deeply interested as the most regular communicants.

## The Halt in the Revival

But amid all this discussion about morals, there has evidently come a halt in the revival which was expected to spread from the preaching of Rev. Dr. Dawson. Was

there too commercial a side of the movement for its success as a pure movement of spirit? Some observers think that the per diem of \$50 which was paid to Dr. Dawson, plus \$8 for expenses, during his stay in Boston, was hardly compatible with the unselfishness required of the servants of Him who had not where to lay His head; while the proposition to inaugurate in the autumn a revival which should surpass anything hitherto known, like the assembling of our State militia on the plains of Westfield in numbers in excess of any previous encampment, savored too much of orders and money to be part of a genuine spiritual movement. At any rate, there has been no duplication of the Welsh revival, nor any approach to it, and the experience of the last months is demonstration that revivals cannot be manufactured, nor, if they are ordered and paid for in advance, are they sure to be delivered.

## Boston's School Committee

Governor Douglas has signed the bill which reduces the Boston school committee from twenty-four to five. It was put through the Legislature against the opposition of most of the Boston Democratic members, but with the earnest support of many of Boston's unselfish citizens who were determined to take the Boston schools out of the hands of the incompetent committee which has reduced the standard of the schools materially. Many of the committee have been unworthy of their position. To far too large an extent the school board has been a reward for partisanship, a place for politicians. Evidently, too, creed and race have had their considerations in the school administration, contrary to our American principles. Such an abuse could not but lead to its own overthrow, if the people of Boston were true to their traditions.

## Personal Mention

Representative Robert Luce of Somerville will speak before the Twentieth Century Club, on the afternoon of May 20, on the question of merging steam and street railway corporations into one.

The appointment of Mrs. Lyman Cabot, of Boston, as a member of the State Board of Education in the place of the late President Capen of Tufts College, makes three women out of eight members of the board, whereas there have never been but two before. The two others are Mrs. Kate Gannett Wells and President Caroline Hazard of Wellesley College. Mrs. Cabot is a daughter of Arthur T. Lyman, a prominent cotton and carpet manufacturer, and is wife of Dr. R. C. Cabot. She is chairman of the Radcliffe auxiliary, an associate of the college and member of the council which is the administrative body of the college. She has given courses in ethics which have commanded attention.

Gov. Bates' veto last year of the soldiers' bounty bill was handsomely eulogized this year on the floor of the House in debate upon a similar bill by Representative Davis (Democrat), of Plymouth, who said that the reasons could not be made stronger, and who read them as part of his own speech against the bill. But he was in the minority by 51 to 156.

Miss Eva M. Brown is greatly pleased by the success of her temperance work at the State House, and she has a State reputation as the best woman temperance worker in the commonwealth.

Senorita Caroline F. Huidobro, who corresponds from Boston for Chilean and Argentine papers, is working with Congressman Richard Bartholdt, of Missouri (president of the Interparliamentary Union), for the admission of the South and Central American countries to that Union, confident that they are worthy of recognition in this great movement for world peace and progress.

Boston, May 9.



## BISHOP BASHFORD TO PROF. BARKER

[Prof. J. M. Barker, of the School of Theology, Boston University, kindly permits the publication of the following letter, written to him from Shanghai, China, April 4. — Editor HERALD.]

WE left Shanghai, Dec. 5, 1904, and stopped at Nanking and held the Central China Conference. The members of the mission have set their faces so fully toward the future and are so delighted with the successes which most of the missionaries are achieving, that I do not believe they will go backward. Just think of the possibilities! Every presiding elder in that Conference has an average of 20,000,000 people in his district, and each has literally several thousand men and women — chiefly men — who are willing and eager to unite with the church.

From Nanking we went on to Ichang by steamboat, and then to Chungking in a houseboat drawn over the rapids and through the gorges by "trackers." We were thirty days going from Ichang to Chungking. From here we went by chairs to Suiling, and held the West China Conference, and then on to Chentu, the capital of Sz' Chuen Province, and then back to Chungking. We spent twenty-two days in chair travel, stopping occasionally in chapels, but chiefly in Chinese inns. The Conference showed a net gain of 42 per cent. in membership for the year. At least two and perhaps three other missions just now have more missionaries in West China than we have; but we went into the Province early, and took the very heart of it as our field, occupying two fertile valleys and the plain of Chentu, about one-ninth of the territory, but said area embracing nearly one-third of the population. Hence we have more members than all the other missions combined.

I have spoken 110 times since coming to China. More than one-half of these addresses have been in West China. The officials have shown every mark of respect, sending soldiers with banners and bands to receive us, giving presents, and calling on us personally twice; and on two occasions the chief magistrate attended the service, at one time giving 50 taels at a dedication, and on another occasion the chief official saying that the missionaries were doing great good and that he was glad to welcome us to the city and hoped we would send them more missionaries. In the first city, Kiang Peh, the opposition when we entered it eight years ago was so great that the mob tore down our street chapel and dispensary and murdered two native Christians who had charge of the work.

Our missionary brother, H. O. Curnow, was the first white man to settle in Suiling three years ago, and the opposition was so intense that the family who rented the house to us was persecuted and Mr. and Mrs. Curnow were for months in danger of mob violence. I believe the present favorable conditions are due to the Holy Spirit. If we can have a Welsh revival among our missionaries and our native converts, and a sweeping revival in America, the Christian churches will enroll converts by the millions in China during the next few years. China is the

greatest unworked field upon the face of the globe today.

I spoke twice in temple areas, with the consent of the people, and many times in streets and sometimes in chapels, and have asked people to come to the altar, or witness by other means when we had no altar; and in response to perhaps fifty or sixty invitations, some have indicated their desire to become Christians.

J. W. BASHFORD.

## CHRIST OUR PILOT

REV. THEODORE L. CUYLER, D. D.

"JESUS, Saviour, pilot me!" is one of the most beautiful contributions to hymnology by any American hand during this generation. Its author was Rev. Edward Hopper, at that time the beloved pastor of the Church of the Sea and Land in Market Street, New York. The same title is given to our Divine Master in Tennyson's exquisite lines, "Crossing the Bar." All through our experiences in life we need to have Jesus at the helm. He knows where the shoals and the sunken rocks are, and where the safe deep water is also; if we are wise, we will let the Omniscient Pilot do the steering. His disciples had a rough night of it while He was asleep in the stern of the boat; He was teaching them a lesson, and when in their extremity they called up the Pilot, the storm lulled, and their fishing-smack floated safe into the harbor.

It is a good thing for us that we cannot foresee tempests or trials, for then we might be frightened out of undertaking many a voyage at the call of duty. When Paul set off for Rome, he could not discern a prison or a bloodstained axe of martyrdom waiting for him in the imperial city. When Clarkson, Wilberforce, and Sharp set in motion their noble enterprise of overthrowing the African slave-trade, they could not anticipate the long years of ferocious opposition that they were doomed to encounter. They tugged at the oars, and left the helm in the Pilot's hands.

The five praying college students beside the haystack at Williamstown were launching a little boat in simple faith; what head winds it might have to face, they did not know or care. The Master took the helm, and lo! their tiny craft was the pioneer of all the vast fleet of American missions to heathendom. No penitent soul who comes to Jesus can foresee all the obstacles, all the temptations or trials, that lie before him. It is well that he cannot. He might be frightened back, or be hamstrung with discouragements. There are too many "Pliables" who get bemired in the Slough of Despond and sneak back into a life of worldliness; the genuine "Christian" gets out on the side towards heaven.

Let us all learn to thank God for difficulties; they are part of our discipline. Canaan lies on the other side of the Red Sea and the Jordan River; we need not cross either of them till we come to them. God can divide the big sea as easily as He can dry up the little river. When we come to the sea, the voice of Providence is, "Go forward!" and the waters part

asunder. When we reach the flowing Jordan, and our feet touch the stream, behold, it has vanished, and we go through dry-shod! The story of Christian faith and its frequent deliverances is often like a postscript to the eleventh chapter to the Hebrews. When we voyagers get safely into the desired haven up yonder, we may take great delight in looking over our log-books, and in discovering how wonderfully our Pilot brought us through dark nights and dangerous channels. Pastors often discover very dense fogs lying over their churches; let them never forget that there is One to whom the darkness shineth as the day.

Faith's real office, and faith's real victory, is in trusting the helm to Jesus in the fogs and through the dark hours. Everybody can trust God in the sunshine and over smooth water. It is easy to commit our way to the Lord when that way is as clear as the noonday. Faith's inspiring command is: Commit the helm to the Pilot when you cannot see your hand before your face, when the clouds have extinguished every star, and no lighthouse of human guidance is in sight. Jesus can see in the dark if we cannot. That is a cheering truth to many a minister who is laboring under numerous discouragements. Take the Pilot on board, brother! Call all hands in the church to the oars, commit the helm to Him, and may the Holy Spirit send you "favoring gales" of blessing! The winds and the waves obey the Son of God. He who has promised, "Lo! I am with you always," never forgets His disciples now, any more than He forgot His disciples on that tempestuous night when He came to them walking on the billows. John Newton recalled his own experiences as a sailor when he wrote the cheering lines:

"By prayer let me wrestle,  
And He will perform;  
With Christ in the vessel  
I smile at the storm."

Brooklyn, N. Y.

## BETTER NOT SAY IT

REV. T. C. MARTIN.

WHEN stationed at Bernardston, near Northfield, Mr. D. L. Moody's home, I went one 4th of July evening to see the fireworks given by Mr. Moody for the enjoyment of his Mt. Hermon boys. Like other boys I was early on hand. It was not yet dark. Mr. Moody, with a company of gentlemen, was about to join a group of boys. He held a small closed book in his hand, with one finger between the leaves for a book mark. Said he: "I have just been reading this book on astronomy. I used to have an illustration in one of my sermons from astronomy, but I don't use it now. I used to say the sun is so far away that if a baby was born with an arm long enough to reach it, it would die of old age before it felt the sensation of burning. But I noticed that remark always upset my audience, and it took me about five minutes to get them in hand again; so now I leave that out." Wise man is he who has the good judgment, the courage, the grace of God, to leave unsaid some bright, sharp, clear, witty, not to say silly, irreverent, distracting thought that, however much it might please the ears of the groundlings, would militate against the whole round impression for good that is sought.

Shelburne Falls, Mass.



### Let Something Good be Said

When over the fair fame of friend or foe  
The shadow of disgrace shall fall, instead  
Of words of blame or proof of thus and so,  
Let something good be said.

Forget not that no fellow-being yet  
May fall so low but love may lift his  
head;  
Even the cheek of shame with tears is wet  
If something good be said.

No generous heart may vainly turn aside  
In ways of sympathy; no soul so dead  
But may awaken strong and glorified  
If something good be said.

And so I charge ye, by the thorny crown,  
And by the cross on which the Saviour  
died,  
And by your own soul's hope of fair re-  
nown,  
Let something good be said.

— James Whitcomb Riley.

### AS SEEN THROUGH A MINIS- TER'S GLASSES

V

REV. EDWIN ALONZO BLAKE, D. D.

MY opinion! But what right have I to an opinion, anyway? What right had Charles Dickens to an opinion when, for the first time, he dashed through America, and a very small portion of it at that, and then wrote his "American Notes?" And yet, Mr. Dickens wrote only what he thought, and, though we grumbled and growled, possibly, at what he had said, we read him, we welcomed him again, and when he died many, who were in position to know, said he had done more to bring about certain reforms in England than any other one man, and scarcely a word was said about his "American Notes." Any sane man must have some opinions, even while "flying" through a country; but whether his opinions are well founded, or otherwise, remains to be seen. He tells the world only what he saw, or thought he saw, through his glasses.

Well,

#### Palestine

far exceeds anything I had expected. I had heard that it did appear to a certain few to "flow with milk and honey," and that even now at this season of the year the ground would be covered with the most beautiful flowers. I have seen specimens of its flora in unique little books, but I was nevertheless unprepared for what I saw; it seemed as if the half had never been told. We were fortunate—as were all other travelers this year—in striking Palestine at its best. The season has been late, and the rains have held on a little later than usual. We entered the first day of April, and that night and the next day it rained very hard at times, so that some feared we would have a disagreeable experience in going "from Jerusalem to Jericho" on Monday, even though we might not "fall among thieves." That Sunday, however, saw the last rain of the season of any account. And what a blessing it has been to us! There is scarcely any dust, so that it is difficult to believe the truth of what even the old residents tell us. It has made our camping pleasant, and, withal, much to be desired. These late rains, also, have increased the abundance and luxuriance of the flowers. On our ride from Jaffa to Jerusalem we first caught sight of this wonderland of flowers, and as we journeyed on through plain and over mountainside it was one perpetual surprise. You may buy the books of pressed flowers of Palestine—and I hope my readers will—yet you cannot fully appreciate them until you come here.

I must acknowledge my indebtedness to Prof. Mitchell of Boston University for

various hints to me, a novice in travel. He urged me, when in Jerusalem, to turn a cold shoulder to party and dragoman, and investigate for myself. The Professor has left a fragrant spot in the memory of good people at Jerusalem. They showed us the very room which he occupied at the New Grand Hotel, and two of our party were fortunate enough to occupy it. Every morning they could look upon the sun as it lighted up Mt. Olivet, and think of the scenes which so long ago were enacted there. While the flowers are passing, let me cull a bunch for the buttonhole of Rev. Elihu Grant. Both Dr. and Mrs. Merrill at the Consulate spoke in the highest terms of Mr. Grant's work, and endearingly of Mrs. Grant. They said that all lovers of education deeply regretted that they felt compelled to return to America. They indeed left a delightful impression behind, and should they ever feel called upon to return to that or similar work, they would be received "with open arms."

The first day after my arrival I decided to encompass the present walls of the "Holy City," alone, if possible, but with at least only one person accompanying me. Therefore, with a map, the Bible, and Baedeker, in hand, and one companion, I began the trip. We started at the Jaffa Gate, turned to the left, and spent the afternoon in finding out for ourselves what we wanted most to know. It took us a little longer to find it, but when we joined the party a few days after, and listened to the guide, it was virtually an "old story" to us and vastly more interesting than it otherwise could have been. Prof. Mitchell's advice also stood us in hand several days later. A dragoman had pointed out to us what he claimed was the ancient Pool of Siloam, but which afterward, by searching, we discovered was something else. In every place we have visited we have followed this plan, and, I presume, have seen things which otherwise would have escaped observation.

I have been delighted with the

#### Agricultural Possibilities

of this country. In passing through New Hampshire amid the rocks and ledges one is impressed with the barrenness of the country, and does not wonder that our young men are leaving for more fertile regions. It is even more rocky here, but the soil is better, and the climate is most favorable for all kinds of vegetation. Consul Merrill is of the opinion that water can be found if the people are only willing to patiently drill for it, as we do in some places in America. If this be a fact, irrigation would soon follow; and Palestine might become the garden of the East. No one can pass through the land and not be impressed with the patience of many of the inhabitants in tilling the soil. I saw fields where there was much rock and some ledge, but every now and then a little spot of soil. This had been plowed and worked and made ready for sowing the seed. I was greatly impressed with the Plain of Jezreel, or Esdraelon. It comprises the plain west of the Gilboa Mountains, and has been made memorable in history as one of the great battlefields of the world. This tract of land is triangular in shape, and, as we are informed, lies some 250 feet below the sea. The national history (so familiar to every Bible student) connected with this vale is extremely interesting. We visited some of the cities in skirting it, and read the Scripture which describes the scenes of long ago, and the picture was brought most vividly to our minds. The agricultural prospects at this season of the year were astonishing. The black soil, consisting of decomposed volcanic rock, presents a most attractive ap-

pearance, and when we ascended the Jebel es-Sikh, in the upper basin of which nestles little Nazareth, the view was most beautiful.

I am also impressed with

#### The People.

The Bedouins first attracted me, and I think I have a few pictures which will show them tolerably well. I had read so much about them that I did not get as near them as I would have desired, but somehow I think they are not impervious to good. They are the direct descendants of the Arabian nomadic tribes, and are said to be very hospitable; and certainly this was manifested in many of their kind-looking faces. The young men whom we have met here, and those of other Arab extractions, have been a wonder to me. Many of them are Christians. Much good has been done throughout the land by missionaries from England and America. We met several of these workers, who are enthusiastic over their bright prospects. When traveling over the plains and through the mountain-passes, we have met natives in their fields or on some journey, and everywhere we have noticed the kindness of their countenances, and do not wonder that our Lord could picture the Samaritan as exceeding even the Jew in the kindness of his heart. They are certainly very intelligent, and seem anxious to acquire English and to learn something more about the land from which we hail and of which they apparently have heard so much.

We have seen one thing which has been the privilege of very few Americans. Only ten days previous to our arrival at Capernaum, the German Oriental Exploration Society came across a most

#### Remarkable Archaeological Find.

For some time it has been asserted that there were ruins here, the character of which, however, was unknown. It appears that the Franciscans purchased an area of land here, and walled it up. Ten days previous to our coming they began to unearth the ruin. It was a most wonderful exposure—columns, friezes, capitals, door-posts, etc., tumbled over one upon another as if overthrown by some volcanic convulsion. It was the most interesting feature thus far in our travels. The workmen had begun at what appeared to be the centre of the building, showing the central doorways, and on either side two rows of columns which had supported the roof. The archaeologists hope this may prove to be the ruins of an old synagogue. If so, it is thought it may be the one referred to in Luke 7:11. The capitals of the columns are beautiful. I watched the workmen while they dug carefully about them, and saw the various other parts of the building which had been unearthed. I must confess I became not a little enthusiastic. It may not prove to be what is hoped; but when I stepped down into the excavated portion, and placed my foot on the pavement, which seemed remarkably well preserved, I wondered if I were pressing the very stones which the Saviour's feet had trod, and looking upon the ruins of that temple of worship which the rich centurion had presented to the Jews. Time will soon verify or reject the authenticity of this "find," as in one month more it is expected to have the whole area exposed to view. The foundation of the building appears to be of black basalt, and the building itself of the stone from this region, or from Baalbek. Whatever it may prove to be, it was something to me to be one of the first Americans, and the very first Bostonian, who has visited the site of this most remarkable discovery.

Nazareth, Syria.



## THE CONQUEST OF SUFFERING

From Northwestern Christian Advocate.

WE present herewith a portrait of Rev. Byron Palmer, A. M., to whose book, "God's White Throne," we made editorial reference some weeks ago. As the most convincing evidence for Christianity is the men and women it produces, we have made somewhat minute inquiry into the life-history of Mr. Palmer in order to present to our readers a concrete example of how the faith of Christ conquers suffering. Mr. Palmer himself does not talk about his misfortunes, except in response to questions. He prefers to keep himself in the background while he exalts the goodness of God. It is only in response to specific editorial request that he has consented to sit, in his own home, for the photograph that is here reproduced.

Mr. Palmer was educated at Ohio Wesleyan University and the Boston University School of Theology. In his student days he was known as a man of fine character and noble enthusiasm, and he displayed much more than average ability as a student. When he left the School of Theology seventeen or eighteen years ago, there was every prospect that he would have a career of marked influence and power in the pastorate. Indeed, within five years he was in demand by some of the most important pulpits of his Conference.

Then came illness, the operating table, a search East and West for medical skill adequate to a mysterious malady. The physicians could neither understand the disease nor stop its course, and so, for thirteen years, Mr. Palmer has suffered a gradually increasing loss of his bodily powers, accompanied most of the time by physical distress and much of the time by torturing pain. He is now a mere fragment of his former physical self. His great frame has dwindled to a shadow. One leg was amputated years ago, and the other is shriveled and useless. For five years he has not stood. Meantime his joints have been growing stiff and ossified. At present he has the free use of no joints whatever except those of his hands and his left forearm, though partial command of both arms still renders it possible for him to read, write, feed himself, and move his wheel chair across his room. His jaw is perfectly set and rigid, as is also the entire spinal column, so that he can neither bend his body nor turn his head in any direction. The sight of one eye is entirely gone, and the other is in a precarious condition.

Added to his disabilities is a heavy problem of support. Mrs. Palmer, a cheery body, who seems to have found the same conquering faith as her husband, teaches in a public school in addition to doing all her own housework, and acting as both day and night nurse, while he secures a small and precarious income from the sale of his writings.

These are the circumstances under which,

in "God's White Throne," Mr. Palmer is helping thousands of persons to believe that, in spite of our sufferings, God is wholly good! Such a book, originating in such suffering, could not help being significant, even though its contents were not well reasoned or well expressed. But it is a well reasoned and well-expressed book. The author's intellect is as clear and forcible as it was in his days of health. His mental processes are not those of the emotionalist or the dogmatist, but the philosopher. It was a definite line of thinking that brought him peace in his awful struggle, and not any accident of temperament or vagary of disease. He is a level-



REV. BYRON PALMER, A. M.  
Author of "God's White Throne"

headed man, laying hold, by open-eyed faith, upon the grace that brings conquest even in the most awful tribulations.

The book, which is endorsed by many persons of critical judgment, can be had for \$1 from the author, Rev. Byron Palmer, Ashtabula, O.

## THE COOKE AMENDMENT

HON. R. T. MILLER.

THAT there is great need for a court of final recourse in our church, which shall decide questions and cases heretofore much befogged and left in a condition of noisome disappointment, will not be doubted by any one experienced in the study or administration of our church laws.

That one should propose an amendment to the constitution so well calculated to cure these evils, and at the same time so courageously and frankly invite attention and criticism to it as Dr. Cooke has done, is a matter of congratulation.

That any amendment proposed should, at the beginning, meet the approval and command the support of all, is a consummation hardly possible, however desir-

able. In his article Dr. Cooke does not, himself, put forth this amendment as a finality, but invites criticism. It is granted that the proposed amendment may be phrased differently, or arranged in other form; but the question is not on the phrasing nor on the form. It is this: *Is a court of final reference and adjudication feasible and advisable?*

It seems readily feasible under our regulations. An amendment may be proposed and adopted by some one of the Annual Conferences, and recommended for similar action by all the others. If favored by all, or the legal majority, the General Conference could then take final action; or the measure might originate in the General Conference, and when adopted by the Annual Conferences become immediately operative in either case.

It seems advisable, nay, even necessary, from many points of view; notably by examining the report of the committee on Epworth League, which the General Conference adopted at its last session, and thereby squarely trampled under foot the provisions of Sec. 6, ¶46, Art. X of the constitution. It may be admitted that this is a flagrant and unusual case, but it certainly serves to show the possibilities under our present system, and gives an all-sufficient reason for some provision which would prevent or cure such evils.

That a delegated body may be at one and the same time a supreme legislative body, a supreme executive body, and a supreme judicative body, is anomalous in representative government, offensive to dignified statesmanship, and a peril to our ecclesiastical system. Such a relic of colonial government should have been relegated by our ecclesiastical legislators, as was done by the administrators of our civil affairs long years ago.

Cincinnati, Ohio.

## THE CHURCH AND THE GRANGE

REV. D. C. ABBOTT.

THE church and the grange have often been brought into comparison and contrast. In some respects they are similar institutions, in others quite dissimilar. Both recognize God as Lord, and the governing principles of each are ethical and religious. But while the church emphasizes the spiritual, the grange emphasizes the social. The church lays chief stress upon faith toward God, the grange upon good will toward men. The grange considers a disposition to worldliness a light matter, provided there is a disposition to benevolence. The church deems worldliness to include all forms of irreligion.

There is a great difference in granges, as there is in churches. The grange work is first with some granges, the amusements of the grange with others, just as church work is first with some churches, while others are occupied in playing at religion.

There is no inherent antagonism between the church and the grange, but there are certain tendencies in human nature which antagonize both, with which, in order to progress, one has to contend as well as the other. Neither church nor grange can be held responsible for the words and deeds of every member. While the precepts of the church are distinctively Christian, and those of the grange primarily humanitarian, the precepts of both are high and elevating. It is not the precepts of either organization which are at fault, but the practice of members who seem unconscious of their obligations.



The grange is not hurting the church, nor is it helping it. It makes it somewhat harder in places for a church to support itself financially, because some people who belong to both church and grange have to divide their small means between the two, and there is also a certain amount of loose change which once went to the church from outsiders, that now goes wholly or in part to the grange. But the grange cannot be charged with lessening the membership of the church. The membership of the grange has largely come from outside the church. It has gained but very slightly, if at all, at the expense of the church. Where the church has grown weak, it is not because the grange has grown strong, but because of its own defects. Too often it is because the church has not furnished intellectual or social stimulus enough, or made spiritual things real enough. Now that other organizations are giving the people so much more than formerly of a social and intellectual nature, the church must, if it is to retain its hold, give still more of the same nature, and in addition give full proof of spiritual power. If she makes her spiritual leadership felt sufficiently, indeed, she may thrive without social or intellectual leadership. But when, as in some cases, the church is without spirituality, and the grange offers superior social attractions and intellectual stimulus, what is to be expected but that the grange shall appeal to the people more than the church? So it comes to pass that you will probably find more persons, in certain communities, in the grange than in all the churches combined. The proportion of men in the grange is apt to be very much larger than in the church.

It is true that some of the amusements of the grange, with which the church does not desire to compete, because it does not approve them, draw many young people. But it can hardly ever be said that people are drawn from the church to the grange. The church does not lose them, because it never had them, and would not get them if the grange did not, under present circumstances. In the main, the grange has occupied a field which the church was not cultivating, or did not know how to cultivate. It is a field which undoubtedly the church, if wide awake enough, might have occupied, at least in part. But it did not. And that opportunity is now past.

Grangers often declare that the grange is their church. Not a substitute for the church at its best, they would perhaps themselves admit. But a very satisfactory substitute for many churches, as they are, they would maintain.

The grange should be given its full due. It has done a vast amount for the social and intellectual betterment of its members. It has been benefited and has conferred benefits, exactly in proportion as the subordinate granges have been faithful to the legitimate purposes and work of the order. It has relieved greatly the monotony and stress of the farmer's life, and especially of the life of the farmer's wife. There is a freedom and ease and homely comfort in grange gatherings which church meetings are too prone to lack. Papers are often read in the grange by members who have had little opportunity for the education of the schools, which in style and diction and depth of thought would rank much above the average sermon.

The government of the grange is more democratic, in fact and in form, than that of the church. While obeying the laws made by the national grange, each subordinate grange is practically free to manage its own affairs. Every member can participate in the transaction of all business which comes before the grange, if he wishes. Pains are taken to obliterate all

religious, political, and class distinctions, that nothing may disturb the feeling of brotherhood or hinder the cultivation of charity.

In the grange every member has something definite to do. He does not always do it, but he seldom fails to take the attitude of co-operation with the grange officers, and enthusiasm for the grange's progress. He realizes that he must do his part as well as master or lecturer, and does not expect the master to carry the grange on his shoulders alone. Oftentimes, on the other hand, the preacher, because he receives a salary, is looked upon by the members of the church as paid to do their work, while they may sit back and criticize or enjoy what is done. There is a story of a preacher who found his church a heavy load to carry, who dreamed one night that he was drawing with great difficulty a coach along a rough road. Wondering that it pulled so hard, because the members of his church were supposed to take hold and push, he bethought himself to stop and look into the coach. There he found his church members, all comfortably seated inside.

As things are today in our rural communities, neither church nor grange can well be dispensed with. Each has its special use, and its appropriate sphere. Instead of the old couplet, "the church and the school," we now have the triplet, "the church, the school and the grange," so important a place has the grange come to have in the life of the people.

The social function of the grange seems now to be supreme, though developed out of what was originally a financial scheme to aid the farmers. This function no other organization can now usurp. The function of instruction must be largely left to the school, though a worthy lecturer or a scholarly preacher will find great opportunities in his position.

The special function of the church is spiritual. Men will ever need, if they do not ask for, spiritual uplift and inspiration. The church, in spite of imperfections, fills this need better than any other institution. She will not lack for devoted members when she does her work well. The bonds of religion do, today, hold men more closely than any other. We hear much said of the large attendance at grange, and small attendance at church. But these reports are not founded on facts, usually, except as to the crowds that come to the grange on great occasions. A grange of two or three hundred members will often have less than fifty at a meeting, while a church of fifty members will usually have more than fifty people at service. Of course, only members can ordinarily come to a grange meeting, while a majority of the people in many church congregations are not members of the church. But it will be found almost invariably true that a larger proportion of church members attend the regular church service than of grange members the regular grange meeting. On extraordinary occasions at both church and grange, large crowds will gather. But these crowds do not test the real interest in an organization. Duty to one's church will ordinarily be found to be a little stronger motive than duty to any other organization. If there were the same spirit of downright devotion and self-sacrifice in the grange as in the church, its power for good would be doubled. But this can never be, because the spiritual incentives and impulses are, and always will be, stronger than any other.

Lisbon, Me.

The *Standard*, Baptist, of Chicago, says in last week's issue: "It is one of the strange characteristics of some good ministers that they can only see one side of any matter under discussion."

## BOARD OF BISHOPS AND THEOLOGICAL SEMINARIES

### Action of Last General Conference

Printed by Request.

Committee on Education

REPORT NO. 4.

[Adopted by a large majority.]

YOUR committee to which were referred various memorials relating to the character of the teaching in our theological schools have carefully examined the statements contained in these memorials, and report as follows:

First — We are persuaded that there is no sufficient foundation for the allegations that certain of our theological schools are disloyal to the doctrinal standards of the church. None of the memorials received contain any specific charges, and there have come to the committee satisfactory statements as to the doctrinal soundness of the teachings in one of these institutions in the report of numerous official visitors appointed by the Annual Conferences.

Second — In view, however, of the unrest which the memorials disclose as existing in some portions of the church on this subject, we suggest and recommend —

(a) The General Conference has declared the theological schools to exist for the entire church, and the schools themselves have by charter or otherwise given the Bishops the right to nominate or confirm the election of professors in the various departments, which right the Bishops have repeatedly exercised.

(b) We therefore again commit the theological seminaries of the church to the careful supervision of the Board of Bishops, to the end that the church may be protected from erroneous teachings, and the schools from unwarranted assault.

(c) The Bishops are hereby counseled not to nominate or confirm any professor in our theological schools concerning whose agreement with our doctrinal standards they have a reasonable doubt.

(d) The Bishops are hereby authorized and directed, whenever specific charges of misteaching in any of our theological schools are made in writing by responsible parties, members or ministers of our church, to appoint a committee of their own number to investigate such charges, whose report, if adopted by the Bishops, shall be transmitted to the trustees of the theological school involved for proper action in the premises.

(e) We urge that Bishops diligently strive to allay all undue irritation upon this subject and "maintain and set forward quietness, love and peace among all men."

Third — We admonish all instructors in our schools to studiously avoid, as far as possible, all occasion of misunderstanding of their doctrinal attitude, both in their oral teaching and in their publications, and that they counsel their pupils to carefully avoid statements which would disturb the faith of those to whom they minister.

Fourth — We deprecate the dissemination of distrust in the church by indiscriminate and indefinite attacks upon religious teachers and theological institutions. The Discipline of our church provides ample tests for determining the doctrinal soundness of preachers and teachers. All charges of erroneous teaching should be presented to the proper tribunal, where they can be legally tried and where the rights of both the accuser and the accused are fully protected by constitutional safeguards.

All of which is respectfully submitted.

G. H. BRIDGMAN, Chairman,  
GEO. F. KEIPER, Secretary.

Los Angeles, Cal., May 19, 1904.

## THE FAMILY

### THE MASTER'S FACE

GEORGE BANCROFT GRIFFITH.

A famous painter in the days of old  
Labored unceasingly, as we are told,  
Upon the greatest subject from his  
hand.  
To see depicted on that canvas broad  
The last momentous Supper of our  
Lord,  
Came artist friends from all parts of  
the land.

And anxiously among them sat their  
guest  
As, one by one, they showed, at his re-  
quest,  
What each the most admired in picture  
rare;  
Till, in his turn, the critic first es-  
teemed,  
From his high seat in contemplation  
leaned,  
And scanned the subject in all parts so  
fair.

At last, while all the rest did breathless  
wait,  
And he, the painter, pale and rigid sate,  
The careful artist slowly spoke his  
mind:  
"The central Figure and the Twelve, ap-  
proved;  
The room, and all of its appointments,  
good,  
But the best feature in that chalice  
find."

Then rose, and tremulous in ev'ry limb—  
The while his eyes with falling tears were  
dim—  
That white-haired painter, handsome  
still, and tall:  
"O friends," he said, "I labored most to  
trace  
Supernal beauty in my Saviour's face;  
Falling in this, I've surely failed in  
all!"

And ere a hand could hasty action stay,  
The painter spoiled his glorious work for  
aye,  
To toil again with hope of lasting meed.

Oh, could we all thus keep that face in  
view,  
Where'er we work, and all life's journey  
through,  
We might be cheered, aye, richly  
blessed, indeed!

East Lempster, N. H.

### Thoughts for the Thoughtful

Around on the wonderful glory  
The minister looked and smiled;  
"How good is the Lord who gives us  
These gifts from His hand, my child!"

"Behold in the bloom of apples  
And the violets in the sward  
A hint of the old, lost beauty  
Of the Garden of the Lord!"

— Whittier.

The Lord gets His best soldiers out of the  
highlands of affliction. — Spurgeon.

The world we're passing through is  
God's world as much as any we're ganging  
to. Dinna think of the milestones! Think  
o' the steps. — Edmund Garrett.

God can do for you just what you need  
should be done. If it is not possible to  
take hold by faith, it is possible to ask for  
the faith to take hold. — R. J. Campbell.

Why should I start at the plow of my  
Lord, that maketh deep furrows on my  
soul? I know that He is no idle husband-  
man; He purposeth a crop. — Samuel Ruth-  
erford.

Without death, which is our crape-like,  
grave-yard word for change, for growth,  
there could be no prolongation of what we

call life. For myself, I deny that death is  
the end of everything. Never say to me  
that I am dead. — Robert Browning.

He who has guided us through the day,  
will guide us through the night also. The  
pillar of darkness often turns into a pillar  
of fire. Have patience and perseverance;  
believe that there is still a future before  
us, and we shall at last reach the haven  
where we would be. — Arthur Penrhyn  
Stanley.

God never is before His time, or after.  
As the appointed hour strikes, His mes-  
senger stands on the doorstep, the looked-  
for gift in His hand. Faith may be put to  
a long test, but never in vain. Meanwhile  
look, not at circumstances, but at the word  
and power of the living God. And God  
will keep His word. — Rev. F. B. Meyer.

When the vision shines suddenly upon  
one's life, it is God's call to him to realize  
in it outward expression. The difficulties  
that hedge it round about will vanish as he  
approaches them. A dream is given to be  
realized. It is the working model that  
God sends into one's life for that full ex-  
pression which alone is at once his best  
service and truest success. It is the com-  
mon daily work of fulfilling duties and  
meeting claims. — LILIAN WHITING, in  
"The Life Radiant."

Not long ago the world came out of the  
long, black, cold tunnel of winter into the  
springtime freshness and splendor. We  
didn't realize it, perhaps, but much of our  
delight in the spring was due to the win-  
ter's gloom and discomfort. Not a single  
bleak, bare bough but made more beauti-  
ful the trees' new garniture. Not a slushy,  
icy street but added to the softness of the  
grass. Not a lowering sky or a fearful  
blizzard but enhanced the charm of clear  
skies and sunshine. Spring owes much to  
winter.

Ah! but let us never forget—there is a  
breaking up of every winter, an end to  
every tunnel. After earth, heaven!

"There everlasting spring abides,  
And never-withering flowers."

And there isn't a bit of gloom here but  
may make heaven's light more radiant;  
not a sorrow here but may increase  
heaven's joys; not a disappointment here  
but may, if rightly accepted, blossom into  
a magnificent happiness there. We never  
think, till the spring comes, how much it  
may owe to the winter. Let us be wiser in  
looking forward from this brief earth-  
winter of ours to the eternal spring-time.  
— Amos R. Wells.

Perfection is not so much reaching, as  
"reaching forth." It is an attitude more  
than an attainment. Its hope is attain-  
ment, but its heart is intention. Attempt  
today and accomplish; but, succeed or  
fail, today or tomorrow, still attempt. You  
may not accomplish your purpose, but  
you are a more accomplished man for the  
attempt, and that was God's purpose. To  
do your best every day betters your best.  
That is the perfecting God seeks.

The child's patchwork blocks may be  
"over and overed" with stitches that call  
up a rail fence, and show no lack of honest  
toil; but, if the block today is bounded by  
a steadier fence than yesterday's, and  
knows a little "more freedom from earth  
stains," then perfection is in the air: Per-  
ficiency is the root of proficiency. Good-  
ness and faithfulness are the hands and  
feet of attainment, for perfection in God's

sight is not the opposite of defects, but of  
defection. — Maltbie D. Babcock, D. D.

Not to the swift, the race;  
Not to the strong, the fight;  
Not to the righteous, perfect grace;  
Not to the wise, the light.

But often faltering feet  
Come surest to the goal;  
And they who walk in darkness meet  
The sunrise of the soul.

A thousand times by night  
The Syrian hosts have died;  
A thousand times the vanquished right  
Hath risen glorified.

The truth the wise men sought  
Was spoken by a child;  
The alabaster box was brought  
In trembling hands defiled.

Not from my torch, the gleam,  
But from the stars above;  
Not from my heart life's crystal stream,  
But from the depths of love.

— HENRY VAN DYKE D. D., in *Atlantic*.

### A SUNSET CALL

HATTIE E. EMERSON.

IT was out in the settlement known as  
Mixentown, where stretches of sandy  
road wandered aimlessly among the small  
cabins. A row of three or four newly  
white-washed dwellings were bright with  
the reflected splendor of the setting sun.  
Drifting masses of rosy clouds edged with  
purple and shot through with silver darts  
made the air luminous and flecked the  
shifting sand with silver.

In one of the shabby-looking little  
houses there lived a woman whom I fre-  
quently visited, and I stopped on this  
afternoon at a small gate weighted with  
pieces of old iron. A few steps brought  
me to the low doorway where just within  
sat Aunt Judy, who greeted me with  
smiling face and outstretched hands.

"Howdy, Honey?" she exclaimed.  
"You is come in de glory time now."

"How are you today?" I asked, after  
drawing the one extra chair in the room  
up to her side. "How is the pain to-  
day?"

"Hit's been pretty bad all day, but jes'  
now hit's a heap easier. De Lord's been  
showin' me de stairs up ter glory, an'  
dey seem so short tonight till I reckoned  
He done sent fer me. Eve'y ole pot an'  
kettle jes shine like gold."

She was quiet for a moment, and her  
black, wrinkled face seemed illumined  
with the light of heaven.

I arranged some fruit and little parcels  
on the stand by her bed, and said, noting  
the empty medicine vial: "Don't you  
need more medicine, Aunt Judy?"

"Mebbe so, chile, but prayin' helps me  
most in de misery spells. I don't allers  
have money far de medicine, but I kin  
allers look up an' pray: 'Lord Jesus,  
help me a bit troo dis!' An' den He  
speaks ter me, an' says: 'Judy, I'm  
yere, an' I'm wid yer alwas.' Den I kin  
res' again. Sometimes He comes right in  
dis little shackly room an' talks wid me  
till I fergits de pain."

"I think your boys ought to get some  
one to stay here and care for you, and  
they might patch up the room so the  
wind and rain would not come in."

"Yes'm, Billy say he going ter fix it  
right away. The win' do rattle rouu'  
right smart sometimes, but I mos'



through wid dis shackly ole house — mos' ready fer de new one."

"The new one?" I questioned.

"Yes, over yonder," pointing to the glowing west. "I'se packed up and ready when my name 's called, an' my mansion 's ready waitin'."

"You are sure of a home and a welcome over there, Aunt Judy?"

"Oh, yes!" she exclaimed, joyfully. "I kin read my title clar to that, an' I couldn't read a word out en a book if 'twas ter save me. I hear a heap er worryin' an' frettin' 'bout taxes an' receipts, an' puttin' money in a bank an' losin' it, an' I say, 'Thank God! all I has is safe in His han's.' Jesus took His finger an' wrote His name on my heart, an' I can't lose it long as I trus' Him; an' when I gets a little piece er money I gives that ter Him ter keep fer me, an' He ain't goin' ter let me want for any good thing."

"That is His own word, Aunt Judy," said I, turning the leaves of my Testament. "What shall I read to you to-day?"

"Please, ma'm, read 'bout New Jerusalem comin' down from heaven. Mebbe I'll be there when I see yer again. Not many more walks in dis hot san' fer ole Judy. God bless ye, fer eve'y one ye've took!"

I turned to Revelation, and in the fading afterglow read of the beautiful city where there shall be no more night, nor sickness, nor sorrow, and where the saved of all nations shall walk in the light. It seemed very near us — almost as though the pearl gates were open.

We said good-bye, and the call came a few hours later for the one who waited in the little "shackly house." The next time I looked upon her face she was lying in the little rough "church house," which she loved so well. Friends, young and old, were gathered there, and rent the air with cries and weeping; but upon Aunt Judy's face rested a smile of perfect peace, and we knew she had found her mansion and her King.

*Briarcliff Manor, N. Y.*

## SENSIBLE WEDDING PRESENTS

HELEN M. RICHARDSON.

"WELL, girls, what are you going to give Edith for a wedding present?"

The speaker had just joined a group of girls who were eagerly discussing the approaching wedding.

"I think I shall give her one of those little silver bone-trays," spoke up Laura Burton. "Not that I think them specially useful, but they are so cute to look at; and I have a notion that one would show off to advantage among just ordinary gifts, such as teaspoons, knives and forks, and the usual array of dishes. Uncommon things are always sure to attract attention."

"I saw the dearest little spoon at Stowell's the other day," chimed in Daisy Rogers. "I haven't the slightest idea what it is for, and I don't imagine that any one else would know, but it is a dear. Besides, as Laura says, it isn't common. I have about decided to get it."

"Now will you tell me what grudge you all have against poor Edith that you

are conspiring to burden her with a lot of useless and uncommon pieces of silver when it is the common and useful, only, that she will need in her new home?" impulsively broke in the new comer.

The girls looked at the speaker, then at each other. They had not considered the subject in this light at all, and therefore no one was prepared to answer Rachel Clarke's exceedingly pertinent question.

"Do you know, I don't think that people stop to consider such trivial things when they are buying wedding presents," at last asserted Laura, in a somewhat flippant manner, the vision of that cute little bone-tray hovering before her mind's eye.

"Do you think it is foolish to stop and consider whether your friend is going to appreciate your gift before you purchase it?" calmly questioned Rachel. "Would you like to have a lot of useless, unheard-of eccentricities showered upon you just because they were 'cute,' unique and unusable? For my part, I love Edith dearly, and I am going to give her something which she will have occasion to use every day, and which will give her a chance to think of me every time she uses it."

The girls looked thoughtful. Rachel was always a practical little body, and such an assertion as she had just made was to be expected from her. But why, as Rachel had just remarked, were they all so desirous of giving their dear friend articles which in all probability never would be seen in her home except on the days when her wedding presents were on exhibition?

"Rachel, I believe you are a witch! Any way, you are a disturber!" at last broke forth a hitherto silent member of the group. "We were all contented and happy with our selections until you joined us. Now you have made it appear that we are buying our gifts just for the pleasure of hearing other people comment upon their oddity. Oh, dear! I almost wish that you had stayed away."

"I have it!" cried Laura, coming to the rescue. "We can keep up our reputation for oddity, and still take pattern from Rachel's sober common sense. We cango to the store in a body, and together make a selection of things which Edith cannot possibly do without in the line of silverware, reckon up the expense, and if it comes within our means buy them and express them off tonight."

"Agreed!" chorused half a dozen voices.

The result was that Edith Raymond received a package by express, a day or two after, which, on opening, sent a smile of delight rippling over her pretty face.

"Oh, those dear girls! How thoughtful of them! I wonder what ever put it into their heads to do this? Just look, mamma! Teaspoons and knives and forks (a dozen of each), two tablespoons, two dessert-spoons, a sugar spoon, and a butter knife, all just alike and all marked alike! And I have been so afraid that they would give me some foolish thing that I never should have any use for, just for the sake of having their gift called unique. Knives and forks and spoons belong to the must-haves. I shall not be able to forget my friends now, even if I were to try, for I shall hold a reminder

of them in my hand three times a day, as long as I live."

*Waltham, Mass.*

## The Waves and Billows of Life

"ALL Thy waves and Thy billows have gone over me." Sorrow walks in the footsteps of sorrow. Trouble is gregarious. One grief draws another. The experience of the Psalmist repeats itself at some time in every human life.

Who has not stood on the shore of a wide ocean watching the incoming waves? Rolling, seething, dashing forward, they spread at last over a space of sandy beach, only to be followed by larger and larger billows, covering more and more ground. The first wave, and the second, and the third, each did its own work and carried its own message, breaking up the sea line, bearing the sand in ridges higher up the shore, throwing up beautiful sea-shells, cleansed and sparkling from the mad rush of the waters. Nothing was quite the same after the waves had subsided. Life is never quite the same after the waves and the billows have gone over a human soul. Heartaches are tuned to many keys. Each new billow strikes a fresh note, yet greater and greater waves of sorrow do not obliterate the effects of the first waves or cancel their message.

David follows his great cry of grief by one of trust: "Yet the Lord will command His lovingkindness in the daytime, and in the night His song will be with me, and my prayer unto the God of my life." The lovingkindness of God in the daytime will follow the dark wave. After the shadow of the great billow over our heads comes the sunshine of God's lovingkindness, if we but look up to see it. After the seething, crunching waves have passed by will come the songs in the night, healing the broken-hearted. But stronger, deeper than either, is the outreaching heart of prayer to the God of life — not life as opposed to death, not simply animal vitality, but the life which must go on and live itself out, broken and crushed and sore and alone.

How can a sense of lovingkindness, a heart of song, and the spirit of prayer come to the broken-hearted? To some they come in a wonderful uplifting faith, bound up almost as one with their grief, so closely do they follow each other; but to more of those who have felt the waves and the billows rolling over their heads, there are long stretches of pain and soreness and aching hearts, where all life seems pain, and one can only hold God's hand in the dark. But God's hand is stronger than the darkness and more powerful than grief. There is new life in it for the sorrowing soul.

What is at first a blind trust in time grows to be a great comfort, and out of the blessing that comes to the waiting soul is a desire to give again of its own blessing.

God's messengers to the sorrowing heart are manifold. All nature blooms and blossoms and grows luxuriantly about the heart-aches of men, sometimes seemingly in disregard of them, but the lily and the tender flowers of spring, the purple asters and the rich coloring of autumn, are full of God's lovingkindness in the daytime, filling the earth with a tender beauty, rich in healing to the heart attuned to its benediction. Little children are rarest comforters, and the earth is full of them — sweet, responsive, made happy with a smile, with a thousand winning needs, from a childish longing to the pitiful cry of the children of the poor.

It is sorrow, not joy, that makes the heart richer. In the empty spaces the great

needs of the world sweep in. One child gone from the dear place in the home, and all children are dearer; a great heart and a skilled hand lost to suffering humanity, and those left behind must fill in the empty space, their own lives grown nobler and more unselfish for the nobility of the life lived before their eyes, and the unfinished work left them as a legacy. Sunshine has flowed into our days through a happy heart near us. With the loss and the shadow that some day comes, we understand the multitude of shadowed lives in the world, and with hearts grown tender, the sorrows that have not touched us still strike a responsive chord of sympathy. We reach out and touch in the dark the countless souls whom the waves and the billows have gone over, and whom the songs and prayers in the night bind together in a great brotherhood of suffering humanity, upheld and comforted by "God who is our life."

Our Saviour was a "man of sorrows and acquainted with grief." Shall His children choose to be unacquainted with the cord that binds them Christward and manward? The waves and the billows may be an entrance into a fuller Christlike than could come in many years of joy, and so sorrow and grief, the waves and the billows, may glorify life. With the Apostle Paul those who have sorrowed and have been comforted, can say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." — ELIZABETH L. GEBHARD, in *Interior*.

### The "Backward Glance"

MISS HEYWOOD tapped at Hazel's bedroom door. "I presumed on being your godmother, and came right up," she called.

A minute later a tear-stained, girlish face peeped out, and Miss Heywood was drawn inside a room that looked as if a whirlwind had just passed through it.

"Horrible, isn't it?" Hazel agreed, as Miss Heywood glanced about. "You see, I was late to breakfast without doing a thing to this room, and then I rushed off to school, and mother left it all just for a lesson to me. And, oh, Ned has had that nice Mr. Wilson up in his room, and Mr. Wilson knows this is my bedroom, and when I asked Ned why he couldn't have had the brotherliness to close my door, he said—oh, he said—he was so used—to seeing it like this—he never thought!" and a wet hollow in a pillow which had evidently been doing duty before received Hazel's unhappy face.

"Hazel," said Miss Heywood, presently, "if you'll take orders from me for sixty seconds I'll teach you something that will prevent your ever having this trouble again. I call it the 'backward glance.'"

Hazel was sitting up in surprise.

"Go stand by the door," began Miss Heywood, taking out her watch. "We'll suppose you are starting down to breakfast, but as you reach the door you give one backward glance to make sure that your room looks as you'd like to have it if the person whose opinion you value most were to pass the door."

"You see several things to do, don't you? But you have just one minute to do them in."

"Now, ready, begin! Pick up that night-dress from the floor and hang it on its hook. Take the slippers from the bed and those shoes from the middle of the room and put them in the closet. Good! Snatch that towel from the back of the chair and

hang it on the rack. Lay those gloves and dangling ribbons and that collar inside the drawer, and close all the drawers. Quick, please! Take that tangled mass of bed-clothing and turn it smoothly over the foot of the bed. Lay the pillows on that chair by the window and throw up the window. Good! Hazel Marston, you did all that in one minute!"

"You stretched it!" laughed Hazel, breathless with the race.

"Not one second," denied Miss Heywood, "and if my room looks tidier than yours today, it is simply because I never, from the hour it was taught me, have forgotten to give the backward glance as I reached my door. Tell me, now," and she took the girl's face in both her hands, "wouldn't it pay to get up just one minute earlier?" — *Youth's Companion*.

### FELLOWSHIP WITH CHRIST

Day by day with Thee to walk,  
Day by day with Thee to talk,  
Never losing touch with Thee,  
In the world's great company!

Sometimes puzzled what to do,  
Sure that Thou wilt guide me through.  
Sometimes tired, perhaps depressed,  
Sure that Thou wilt give me rest.

Wakeful in a starless night,  
Thou dost make the darkness bright.  
Tempted in a shadowed day,  
Thou dost drive the foe away.

Suffering grief or pain or loss,  
Thou dost help me bear the cross.  
Meeting joy's transfigured face,  
Thou dost crown it with Thy grace.

More and more Thy love to know,  
More and more with love to glow,  
More and more in pleasing Thee  
Little pleased with self to be.

Ever keeping near Thy side,  
Thou, my Saviour and my Guide!  
Ever watching how to break  
Bread of kindness, for Thy sake.

Jesus, Friend forever dear,  
Jesus, Lover ever near,  
Let me lose no grip of Thee,  
In the world's great company!

— Margaret E. Sangster.

### When Proofreaders Blunder

THE blunders of printers and the carelessness of proofreaders have brought anger and mortification to many a writer, and more than one proofreader has been brought to account by the indignant editor because of culpability in allowing many unpardonable blunders to occur. The poet, whose carefully worded and long-labored-over effusion entitled "Spring Quickens" comes out under the title of "Spring Chickens," has just cause for complaint.

Not long ago a gentleman spent much time in preparing a very excellent lecture with the title, "Three Great Musicians: Bach, Beethoven, and Wagner." He gave the lecture before a musical club in a New England town, and eagerly waited the arrival of the paper the next morning, that he might read its comments on his performance. His feelings are beyond description when he read that he had given a lecture on the topic: "Three Great Nutsances: Balk, Beethoven, and Wagoner."

Some years ago a religious paper in Boston gave an account of a sermon a minister had preached under the title of "Is There No Balm in Gilead?" What was the amazement of the author of the sermon

when he read that he had preached a sermon on the topic, "Is There No Barn in Guilford?"

Rev. Austin Phelps once preached a sermon in which he ended a very fine passage by referring to "a dead calm at sea." The sermon was published, and the fine sentence ended with the words, "like a dead clam at sea."

A New England poet not long ago sent a poem with the title, "When the Day Dawns," to an editor in whose magazine the poem appeared under the ludicrous title of "When the Day Darns."

A pastor in a New England town once chose for his subject, "He that is not with me scattereth abroad." To his surprise he found that a local paper announced to its readers that his subject had been, "He that is not with me scratcheth a board."

A public reader of exceptional ability has a collection of newspaper notices she has received during the past ten or twelve years, and in them are some very amusing illustrations of the blunders printers and proofreaders will make. One evening she read "A Blot on the Scutcheon" in a New England town; and the morning paper announced that she had read, "A Blow on the Scutcheon." At another time she read T. B. Aldrich's "A Set of Turquoise," and when she reached the hall she found that this selection had been printed on the program, "A Set of Turkeys." She felt that some allowance should be made for the printer when she was told that the order for the printing of the program had been sent by telephone. There was no such excuse, however, when her selection, "The Holy Grail," appeared on the program as "The Holy Gale."

Singers can tell tales of woe regarding the way in which printers and proofreaders have blundered in musical programs. One can hardly imagine the feelings of the singer whose selection, "My Love is Like a Red, Red Rose," appeared on the program as "My Love is Like the Red, Red Nose!" Unfortunately for the singer, his own nose happened to be very red at the time, because he was just recovering from a bad cold that had compelled him to make constant use of his handkerchief.

A pianist played for an encore piece "The Nightingale's Trill," and he was more amused than angry when a morning paper stated that he had responded to a hearty encore by playing a selection entitled "The Nightgown's Frill."

A ballad concert was given in a New England town; and one of the singers was asked to sing the old ballad, "I'm Sitting on the Stile, Mary." He agreed to do so; and one of the papers announced that he would sing "I'm Sitting on the Style, Mary." At another ballad concert a gentleman sang "Old Rosin the Beau," and the readers of a paper in the town were told that he had sung with great spirit "Old Rosin the Bum." A singer whose reputation for temperance was not what it should have been once sang "Oft in the Silly Night" at a concert, and there was no little amusement created by a local paper which stated that his selection had been "Oft in the Still at Night." A reader appearing before a Browning club read "Paracelsus," and one of the morning papers announced that he had read "Brown's Paracelsus."

The list of blunders of this kind might be extended, but enough have been given to prove that the printer and the proofreader add a good deal to the merriment of the world. Blunders of this kind do no great harm, annoying as they are to those who like to see themselves reported correctly when they appear in the public prints. — J. L. HARBOUR, in *Christian Endeavor World*.



## ABOUT WOMEN

—Fraulein Schliemann, president of the German Teachers' Association in France, has been elected an officer of the French Academy.

—The Queen of Holland has given \$100,000 to establish a hospital for crippled children at The Hague.

—Fraulein Johanna Mestorf, director of the Museum of National Antiquities at Kiel, Germany, has been awarded the gold medal for scientific achievement by Kaiser Wilhelm.

—Mrs. Humphry Ward dedicated her new novel, "The Marriage of William Ashe," "To D. M. W.—daughter and friend." The *Advance* says: "The sentiment suggests a beautiful confidence between mother and daughter."

—Mrs. Florence E. Maybrick, who was recently released from an English prison, is engaged in a struggle to obtain possession of property which she claims belongs to her, and which, if the court agrees with her, will make her a wealthy woman.

—Madame Zola, widow of the novelist, has offered the nation the famous villa at Medan, as a home for retired women employees of the French Charity Bureau. Zola's study and his billiard room will be kept intact as a memorial.

—Miss Gordon-Cumming, of the well-known Scotch Gordon-Cumming family, has explored over one hundred of the small islands of the Southern Pacific, and in Tibet she was the first European to visit many perilous and remote places.

—Mrs. William T. Norton, of Worcester, at whose home the stork paid a visit the other day, is the beneficiary of the first policy paid by the American Birth Insurance Company of Boston. Mrs. Norton was a nurse before her marriage. She is quoted by the *Boston Herald* as saying: "I believe in birth insurance because I think it makes for better conditions generally. As a nurse I saw many things that led to this belief. In the first place, the question of finance is always a perplexing one to young parents—how to provide for the necessary medical expenses, clothes, etc. Therefore it seemed to me that anything which would provide the necessary money for these expenses was a good thing. Another good feature of the scheme is that persons so insured cannot receive a second premium unless at least eighteen months have elapsed. Then, again, you see, the money goes to the mother. This makes her a financial factor in the family."

## BOYS AND GIRLS

## A VISIT TO AN OSTRICH FARM

BETHA GERNEAUX WOODS.

AN ostrich farm with a hundred grown-up inhabitants, to say nothing of several families of ungainly little chicks—of course we must visit it! We had seen at Expositions a few scraggly, rather unhappy looking specimens, but this promised something quite different, so we boarded the street-car at Los Angeles, which was to take us out to South Pasadena, to the farm founded sixteen years ago with fifty ostriches brought from Africa for the purpose. This was the first attempt at ostrich-farming in America, and the experiment proved a great success. Other ostrich farms have sprung from this one, and today large numbers of these birds are successfully bred in California and Arizona.

A pretty appearance of tropical luxuriance struck us on entering the gates of the Ostrich Farm at South Pasadena. Golden globes of fruit lighted up the dark, glossy green of the orange trees; palms waved their graceful fronds in the balmy air, and there was a blaze of color from a mass of geraniums and fuchsias growing around the tree trunks.

We turned our steps toward the place where the birds are kept. A large space is given up to them, certain pairs and groups having separate yards of their own, enclosed by wire fencing. In one section were several wild ostriches recently brought from Africa.

A more grotesque-looking bird than the full-grown ostrich it would be hard to conceive of. About seven feet is the average height of an adult ostrich, and a number of those we saw at the farm weighed over three hundred pounds each. The almost bare neck is so disproportionately long that a well-developed bird can pick fruit from a branch over ten feet above the ground.

The ostrich has a powerful foot—a regular hoof, made up of two large toes. The leg has no feathers and is remarkably muscular, and it is not at all difficult to believe the statement that a forward movement of this natural weapon could easily disable a strong man. "These birds are dangerous! Keep away from the fence," was the warning posted over several of the enclosures.

There is something peculiarly whimsical about an ostrich's eye. Shaped much like our own, and provided with a good growth of very human-looking lashes, some of these birds use their eyes most expressively. One of those which we were warned against came up to the wire fence and returned our gaze with a directness and coolness that were almost disconcerting. He tilted his head first on one side, then on the other, winked occasionally, and finally turned his back on us, rejoining his mate with a peculiar and not ungraceful gait. In fact, the ostrich has been rather well described as having a "Delsarte walk."

We had often heard the phrase, "the digestion of an ostrich," and it seemed right to the point as we watched some of these birds, stopping now and then with the most nonchalant unconcern to pick up and swallow whole a good-sized iron nail, or some other equally indigestible article. Even a lighted pipe has been known to attract an ostrich and to make its way without causing apparent discomfort down the long throat. Pebbles and similar hard objects are really needed by the ostrich, just as our common fowls have their digestion aided by eating bits of gravel. Oranges are a favorite article of the ostriches' diet, and these are fed them plentifully.

Dusty as some of the birds were, the plumage still looked remarkably fine—far better, it is said, than that of the ill-nourished ostriches in their native home in Africa; for good care and feeding have the greatest effect upon the feathers.

Four thousand dollars a pair is the value placed upon some of the finest birds. The plumage of the female is a dull brownish hue, the male's is black, with generally a few white plumes in the ends of the short wings and tail. The male's feathers are those most valued commercially, and some from the birds at this farm measure nearly a foot and a half across when spread out to their fullest extent.

The feathers are taken in a most humane way from the ostriches. Instead of being plucked, they are cut so as to leave an inch or more of the quill in the bird.

Later this end dries up and is easily and painlessly removed.

The young ostriches, covered with tiny pin feathers, have a babyish attractiveness of their own. Thirty eggs are deposited (one each day) in a hollow scooped out of the sand. During the day the mother broods on the nest, the inconspicuous feathers blending in color with the ground. At night her black mate can safely relieve her. Forty days this care is patiently bestowed, then the babies break the thick shell wall. Immediately after they are hatched the little birds at the farm are transferred to brooders, where the temperature can be carefully gaged, for the first weeks of life are critical ones to the young ostriches. As soon as a bird is hatched it is valued at twenty-five dollars. The young ostriches are not fed for the first four days. After that time they are allowed to pick up for themselves bits of gravel, and are given a small quantity of green food. Some little things only four days out of the shell were cheerfully availing themselves of this new privilege the day of our visit, and keeping up a soft conversation something like the chirp of young turkeys. The manager of the farm took out a wee thing, hatched three hours before in an incubator, and so weak that its small legs could not support its weight. It gave a piteous little note of remonstrance, and was returned to the incubator. "It is an unusually weakly little specimen," said the man, "and even with all the care it receives, may not live."

The young ostrich grows rapidly, attaining almost its full size in a year.

Takoma Park, D. C.

## GRANDMOTHER AND ME

Grandmother dear is a very old lady,  
Grandmother dear can't see,  
But when she drops things or loses her  
spectacles,  
Grandmother's eyes are — me.

Grandmother dear is a very old lady,  
Sometimes she never hears,  
But I always run when the postman comes  
ringing,  
I can be grandmother's ears.

Grandmother dear likes houses all tidy,  
Everything dusted and neat,  
So I work with my little red broom and  
my duster,  
I can be grandmother's feet.

Grandmother dear is a very old lady,  
Can't walk, and can't hear, and can't see,  
You never could tell, though, the fun we  
have playing —  
Grandmother dear and me.

— Exchange.



## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

### Second Quarter Lesson IX

SUNDAY, MAY 28, 1905.

JOHN 19: 17-30.

### THE CRUCIFIXION

#### I Preliminary

1. **GOLDEN TEXT:** *Christ died for our sins according to the Scriptures.* — 1 Cor. 15: 3.

2. **DATE:** Friday, April 7, A. D. 30.

3. **PLACE:** Calvary (Golgotha), outside the walls of Jerusalem, probably on the northwest.

4. **CONNECTION:** Immediate. Many items in the history of the Crucifixion the Evangelist assumes — especially the episode of Simon the Cyrenian, the address to "the daughters of Jerusalem," the presentation of the intoxicating myrrh-wine, the mockings of the Crucified One, the conduct of the thieves, the darkening of the land, the earthquake, the rending of the veil of the temple, the testimony of the Gentile captain, the indication of extraordinary occurrences in the spirit world (Matthew), the agitation of the people (Luke), as also the majority of the last seven words. He dwells upon — the trait of Christ's resolutely and bravely taking the cross upon His own shoulders, upon the contest which Pilate continued over the Crucified One, upon the significant superscription, and especially upon the committal of Mary, the mother of Jesus, to his filial care. He also gives special prominence to the fulfillment of Biblical types and prophecies (Lange).

5. **HOME READINGS:** *Monday* — John 19: 17-30. *Tuesday* — Luke 23: 33-47. *Wednesday* — Matt. 27: 30-50. *Thursday* — Mark 15: 30-47. *Friday* — Isa. 53. *Saturday* — Heb. 9: 11-15. *Sunday* — Heb. 9: 19-28.

#### II Introductory

St. John's account of the Crucifixion is a brief one. Guarded by a centurion and four soldiers, and accompanied by two criminals who had been condemned to a similar fate, Jesus was led forth from Pilate's judgment hall. Golgotha, or Calvary, was but a short distance outside the city wall, and was probably a slight elevation near the roadside, so that the spectacle would be visible to those passing by. It took no long time to complete the tragedy — to bind the bodies each to its own cross, to drive the nails relentlessly through the extended hands and through the feet, and then to lift each cross and drop it into a hole dug in the ground for the purpose. The work was speedily done, and Jesus, from the central cross, suffering all the more acutely from the fineness of His nature, yet meek and praying for His murderers, could see that, even as it had been predicted, He "was numbered with the transgressors."

Nor was this the only prophecy which was being fulfilled before His eyes. The soldiers, their work over, were busy with their perquisites. They had gathered up the clothes which they had stripped from Him, and were dividing them into four parts; but what would they do with the woven seamless tunic? To tear it would destroy it. They will cast lots for that. As He heard the battle of their voices, how must the words of the Psalmist have flashed upon His memory:

"They parted My garments among them,  
And upon My vesture did they cast lots."

There was only one drawback to the complete triumph of the rulers so far — the inscription which Pilate had caused to be placed over the head of Jesus to proclaim

His accusation. There it stood where all could see it — "Jesus of Nazareth, the King of the Jews." In vain the priests labored with Pilate to have the obnoxious *titulus* taken down and worded differently. The proud Roman, secretly angry at the pressure which they had brought to bear upon him, secretly conscious, it may be, that the dying Victim was the kingliest of His race, whom therefore His race had doomed to crucifixion, dismissed the appeal with the firm reply: "What I have written, I have written."

It was probably towards noon, when the strange darkness began to gather over the land, that the thoughtful John conducted Mary, with other women, through the jeering crowd to the cross of her Son. Of the sorrow which, swordlike, pierced the Virgin's heart, there is no record. But the Sufferer's eyes, though filmed with anguish, rested upon the two. The unselfish heart throbbed for the lonely, distressed woman by whom He had become linked with humanity, and His parched lips opened to commit her to the filial care of John: "Woman, behold thy son!" and John took her then and thenceforward to his own home.

Passing over many affecting details which the other Evangelists record, John sums up in a few words the closing scene. He did not catch the despairing cry, "My God, My God, why hast Thou forsaken Me?" but he heard the words, "I thirst," and saw the soldiers press the sponge filled with the sour wine to the fevered lips. And then he saw the head bow, and heard the words which proclaimed the end of the Saviour's travail and the accomplishment of His redeeming work: "It is finished!" "Finished," says Lange, "was His holy life; with His life His struggle; with His struggle His work; with His work the redemption; with the redemption the foundation of the new world."

#### III Expository

17. And he, bearing his cross, went forth into a place (R. V., "And he went out, bearing the cross for himself, unto the place") — went out beyond the city limits, suffering, as our true Sin-offering, outside the gates. It was customary for the condemned to carry the cross — presumably bearing the weightier part of it on the shoulder, and dragging the other end behind on the ground. Tradition states that Jesus, exhausted by the agony in Gethsemane and the cruel usage of the early morning, sank down in weariness by the way. It is sure that a certain Cyrenian — one Simon by name — was impressed into service and compelled to bear the cross, of which neither he nor his sons, Alexander and Rufus, were in after days ashamed. Luke tells us (chap. 23) of the "weeping daughters of Jerusalem," and our Lord's reply to them. Place of a skull — hence called Golgotha in the Syro-Chaldaic, or Calvary (*Calvaria*) in the Roman tongue. Its site is uncertain — probably north of the Damascus gate, close to the main north road. There is no evidence that it is a mountain; the Evangelists all speak of it as "a place;" "as it," says Geikie, "it had had its name only from its bare smoothness and slight convexity, as we speak of 'a brow of a hill' from its rounded slope."

18. They crucified him. — The operation was a brief one: The cross was laid upon the ground, the Victim, stripped naked, laid upon it, and bound to it with thongs.

Nails were then driven through each hand, and through the feet (either separately or placed one over the other). The cross was then raised, and dropped into a hole in the ground. Midway in the cross a wooden projection or pin helped to sustain the body, which otherwise might be torn from the nails by its own weight. Two others with him — accomplices of Barabbas, probably. Their names, according to tradition, were Titus and Dumachus; according to "The Acts of Pilate," they were Gestas and Dysmos.

19. Pilate wrote a title — the *titulus*, usually carried before the accused to the place of execution, and announcing the offence for which he was to suffer; afterwards placed above the cross. Pilate may have written it himself, or, as seems more likely, dictated the words to be used. Jesus of Nazareth, the king of the Jews. — The inscription was written in three languages, as we learn from the next verse — the official Latin, the current Greek, and the vernacular Hebrew or Aramaic. This title is rendered in a different form in each of the Gospels. "Let it be observed that our Lord was crucified at last as a king. He came to set up a spiritual kingdom, and as a King He died" (Ryle).

20-22. This title . . . read many of the Jews — "whereby," says Lange, "they were forced to reflect upon that treason to the Messianic idea of which the high priests were guilty." Then said the chief priests . . . to Pilate. — Because the inscription asserted that the Sufferer was the King of the Jews, thus giving an utterly false and mischievous impression, as the priests thought, to the multitudes that read it, they begged Pilate to change the reading. But that he said, I am king, etc. — They would have Him proclaimed a treasonable claimant of royal dignity. What I have written, I have written — words succinct, firm, enigmatical, contemptuous. He had yielded as far as he would. He took a pleasure now in venting his spite upon a people whom he thoroughly detested.

23, 24. Soldiers took his garments — apparently His only earthly inheritance, all He had to leave. Four parts, to every soldier a part. — Each of the quaternion got a share. The head covering, sandals, girdle and mantle would furnish a part for

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each. Now the coat was without seam, woven — the undergarment, sleeveless, worn next to the body. Let us not rend it, but cast lots for it. — "This has given occasion for the remark that Christians have, in their party divisions, paid less respect to their Master than the heathen soldiers did" (Smith). That the Scripture might be fulfilled — Psalm 22:8 These things the soldiers did — unconsciously performing their part in the Divine purpose. They also took their share in the derision of their Victim, "pledging in mock hilarity the dying Man, cruelly holding up to his lips their cups of sour wine, and echoing the Jewish taunt against the weakness of a King whose throne was a cross, whose crown was thorns" (Farrar).

25. Now there stood (R. V., "were standing") by the cross — probably just as the supernatural darkness was settling down over the land. Edersheim suggests that John twice quitted the presence of Jesus — first, after the sentence had been rendered by Pilate, his purpose being to find the mother of Jesus and bring her to her Son for a final farewell. Mary on this occasion was accompanied by three of her friends, and arrived on the scene when the derision of the priests and the episode of the dying thief had occurred. After Mary was committed to his care, John conducted her back to the city; but her three friends remained, retiring, however, from the cross a short distance. This reconciles the narrative with Mark's, and explains the omission of important details from John's narrative. His mother's sister — Salome, the mother of John. Mary, the wife of Cleopas (R. V., "Clopas"). — Clopas is supposed (Eusebius) to have been the brother of Joseph, the husband of Mary. Edersheim regards Clopas and Alphæus as the same name and person (Matt. 10:3) and thence deduces that there were five cousins of our Lord among the apostles — the two sons of Zebedee and Salome, and the three sons of Alphæus (Clopas) and Mary. Mary Magdalene — "out of whom He had cast seven devils."

26, 27. Woman, behold thy son — a filial committal of His mother, now widowed probably and unprotected, to the care of the beloved disciple, thus honoring the Fifth Commandment, though Himself suffering unspeakable pain. He does not call her "mother," as indeed He did not on the occasion of the first miracle. The term "woman," however, is respectful, and befitting in an ideal sense: "She was the second Eve, the woman, whose seed was now bruising the serpent's head" (Schaff). Behold thy mother — a double appointment, grateful to both, doubtless, and most faithfully accepted by both. Unto his own home — protection, the word "home" not being in the original.

28, 29. Scripture might be fulfilled (R. V., "accomplished"). — The hour had come at last — the hour for surrendering the life

which no man could take from Him, and which He had power to lay down and take again. All things needful had been borne and accomplished. The poor body was fevered with anguish. For the final act He will seek refreshment for His parched lips. Hence the cry, "I thirst." A vessel full of vinegar — the sour wine, provided for the soldiers, perhaps also for the crucified, to alleviate the distressing thirst which accompanied this horrible punishment. They filled a sponge, etc. (R. V., "They put a sponge full of the vinegar upon hyssop"). — The "hyssop" is supposed to have been the caper plant, which has stalks two or three feet long. Put it (R. V., "brought it") to his mouth. — Not being suspended more than a foot or two above the ground, the act would be easy.

30. It is finished — all that it had been given Him to do and to bear in the accomplishment of human redemption. The "cup" had been drunk to the dregs. Gave up the ghost (R. V., "his spirit") — a self-surrender of His spirit into the Father's hands.

#### IV Inferential

1. Jesus is our great Leader in cross-bearing; but how light our heaviest burdens compared with His!

2. It was our cross that Jesus bore — bearing it for us. The anguish, the mockery, the shame, the "sharpness of death," were all for us. It was

"for crimes that I have done,  
He groaned upon the tree."

3. Pilate's obstinacy, no less than his vacillation, served the Divine counsel. He proclaimed Jesus King, and no enemy then or since has been able to rob Him of His

kingship. In every tongue today His royalty is acknowledged. "Heathen tribes His name adore."

4. Jesus was so poor as to leave nothing behind Him but His clothes; but, through His poverty, myriads have become rich.

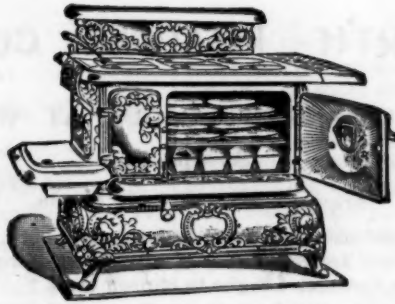
5. Even the anguish of crucifixion could not make Jesus selfish. With every nerve throbbing with pain, He could yet be the Saviour to the penitent thief, and provide a son for His lonely, distressed mother.

6. "God forbid that I should glory save in the cross of our Lord Jesus Christ!"

#### How He Helped the Editor

WILLIAM L. ALDEN enjoys telling stories of the troublesome experience of a friend who was running a weekly paper in the West. One day there entered the office of Mr. Alden's friend a man of the type common to every town — the individual who has suggestions to offer to the end that the periodical may be made a success. This man launched into a complaint that the editor had failed to print certain articles he had submitted to him. "What have you done with them?" he inquired querulously.

"My friend," replied the editor, "I must thank you for those bits, they have served to good purpose. The fact is, I am holding them. Now and then I get to thinking that I am not providing the public with as good a paper as I ought to. At such times I look up your articles, which enable me to perceive how much worse the sheet might be. Then I become real cheerful again. Please don't take them from me," he added, appealingly. — *New York Times*.



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# EPWORTH LEAGUE COLUMN

## THE EPWORTH LEAGUE AT WORK

### A Symposium

Arranged by Rev. G. F. Durgin.

**T**O several New England pastors two questions were sent, as follows: First, what definite work has your League done, or what is it doing? Second, what is your opinion of the value of the Epworth League in church work?

The replies, as here grouped, must be very gratifying to those who are interested in the League. These good opinions will be helpful to Epworthians; they surely are very complimentary.

In all candor it ought to be said that some pastors can not praise the work done, and some Leagues seem to be doing no helpful work. There is, in places, a working of the League on conventional lines, and a great want of getting into harmony with other departments. There is a too decided staying away from the regular church meetings on Sunday evening and in mid-week. There is often too much emphasis on the small doings of this organization. On the whole, the "opinions" are optimistic, and the work is helpful.

**GEORGE H. SPENCER.**—My observation is that the Epworth League is doing its legitimate work as well as any other branch of the church. There are misconceptions of what that work is; there are failures, but on the whole the field is well tilled, the force is forceful. Notice for illustration of positive and immediate helpfulness, that in many churches the League is the mainstay of the weekly prayer and conference meeting, the pastor's chief reliance in revival efforts, the active almoner of the church's charity, the radiating centre of social life. On the other hand, how well the League is fulfilling its function of training our young people for more vital and intelligent Christian living is illustrated by the members enrolled in the morning watch; by the increase of Bible study classes; by the marvelous success of the mission study classes; by the attention given to Christian stewardship and to church benevolences. There are fewer banners carried in processions now than ten years ago. The conference is replacing the convention. The League is at work.

*Everett.*

**JOHN GALBRAITH.**—I want the Epworth League on the Boston District to be the pastor's assistant in every local church. Do not be content to merely run the affairs of the League. Have some definite object before you for which you are striving. It may be increasing the attendance on the Sunday evening service. It may be developing the best interests of the Sunday-school. It may be welcoming strangers to your church home. It may be definite evangelistic work. But let it be something. Consult with your pastor about it. And then do the work that no one else is doing under his direction. Make the coming year the best year in the history of your chapter. Aim high for your own character. But lift others with you.

*Presiding Elder Boston District.*

**W. G. RICHARDSON.**—Young people are filled with an amazing amount of life, and in their ways and methods are wonderfully attractive. Our great trouble is to keep the League young and at work for young people. Some have come to middle life, others to a young old age, while a few may soon die of extreme old age. A pressing need is to make our Leagues young people's societies, composed of young people, steadily and persistently at work for young people, and then to keep them young.

Another equally urgent, if not greater need, is to transform them into a warm-hearted evangelistic body of young people. Not that they should care less for the social and fraternal part of League life, but far more for the spiritual and eternal. The former should lead to the latter, and that very swiftly. Our goal and object should not be a good social or prayer-meeting, but the winning of souls, and their up-building into true Christian perfection.

We once heard a great scientist and educator close a series of brilliant educational and scientific lectures with this declaration: "The things which are seen are temporal, but the things which are unseen are eternal." We had read this before, but it had a new meaning coming from his lips.

Our Springfield District Leagues will join with all other Leagues in New England Methodism in bending all their energies, for them-

selves and for others, toward this attainment of the unseen, yet eternal, verities.

*Presiding Elder Springfield District.*

**L. A. NIES.**—The mission study class, the monthly missionary meeting, and the raising of \$85 out of a required \$100 for a chapel in Porto Rico has been an inspiration. This chapter, as a whole, has stood by the Sunday evening evangelistic service nobly. League ideals and methods are as good as, if not superior to, those of any other young people's societies in the world. That there are sporadic instances of failure ought not to count against the League as a whole. The League is sound at heart, and is ably led by its general officers.

*Stanton Avenue, Boston.*

**F. C. NORCROSS.**—The Epworth League of Park Street Church has had a year of normal activity. The department of Mercy and Help has distributed 195 bouquets, together with jellies and the like, among the sick and shut-ins, given ten bundles of clothing to the poor, sent out 2,800 pieces of literature and made 200 calls. A very successful mission study class has been maintained. Good interest has been manifested in the spiritual work and a deeply spiritual meeting has been held each week. In my judgment the League is a department of our church we can ill afford to dispense with.

*Park St., Lewiston.*

**R. F. HOLWAY.**—My League is helpful in maintaining a young people's devotional service on Sunday evenings, in increasing missionary interest among our young people, in promoting the social life of the church, and to a considerable degree in ministering to the poor and sorrowing. Of the value of the League at large in the church, I am optimistic, though I fear the enthusiasm has lagged a little. I think it is helping the pastor solve the problems that confront the church, especially in winning the young people to Christ.

*Harvard St., Cambridge.*

**H. L. WRISTON.**—I have as good people in my League as I have found anywhere. A mission study class has been held. Sixty to eighty attend Sunday evening League meeting. The monthly business meeting is enjoyable. The whole church ought to be in Sunday evening service. It is asking a good deal of young people to expect them to attend two services in succession. I predict that in ten years scarcely any church will have a double service. It is difficult to bring things to pass.

*Asbury Church, Springfield.*

**C. W. BLACKETT.**—Our society is a Christian Endeavor affiliated with the Epworth League. It maintains a religious service, contributes to paying debts and repairs, provides flowers for pulpit and sick, has a church door committee that not only welcomes strangers but informs the pastor of their names, and is generally helpful. It also maintains a good calling committee.

*South St., Lynn.*

**J. W. WARD.**—The Epworth League as an organization is complete. All that is needed to make it an invaluable auxiliary force in any of our churches, is that it be filled by an energy

that works all departments wisely, continuously and in harmony with other agencies.

*Lafayette St., Salem.*

**A. E. LEGG.**—The League, with its emphasis upon the various phases of true Christian development, with its constant calls to advance with the demands of today, has reached the ear of the church as no other organization could or at least had done. Departments for the spiritual life, for world evangelization, for mercy and help, and for social and literary work, make an almost perfect scheme.

*St. Paul's, Providence.*

**H. A. CLIFFORD.**—I believe the Epworth League is a necessary and valuable part of the church. The prayer-meeting topics with change of leaders promotes spiritual work. The intellectual and social life is advanced by special meetings in our homes. We lose many young people by removal to attend school and enter business.

*South Paris.*

**A. C. SKINNER.**—I believe profoundly in the Epworth League. It has demonstrated its right to be. My experience with Epworth Leagues has been singularly happy. As a rule I have found the members alert, teachable, waiting for direction, ready for work. My League has pledged itself to \$10 per year for four years to help replace the stolen funds of the Preachers' Aid Society, and recently sent \$8 to Deaconess Home. The Intermediate League has placed hymn boards on either side of the pulpit. The Juniors have given handsome collection plates to the church.

*Hyde Park.*

**J. P. KENNEDY.**—The Epworth League recently paid \$325 to finish paying the debt on the church organ. It has made a \$250 subscription to help pay the church mortgage. The World Evangelism Department has \$35 in hand to forward for the support of a native worker. The League goes after the young people, visits the sick in homes and hospitals. The devotional service is held Monday evening, attendance fifty, ages 16 to 30. These meetings are spirited and spiritual. If I did not have an Epworth League I should be obliged to have something similar to take its place.

*First Church, Holyoke.*

**C. H. PRIDDY.**—Our young people pay for the church calendar, furnish flowers every Sunday and subscribe \$50 to the church missionary collection. I am not over enthusiastic about the Epworth League in these latter days; but I believe that very often it has been made the scapegoat for the inaction of the local church. No organization is so quickly affected by the general spiritual atmosphere, and a live League in a dead church is an impossible expectation. The one remedy which will awaken a sleeping church, will at the same time reset the tire of the Epworth League wheel—a recognition of personal responsibility.

*Congress St., Portland.*

**E. R. THORNDIKE.**—There are some benefits more than the losses from the organization, probably.

*Saratoga St., Boston.*

**G. A. PHINNEY.**—Collyer Chapter numbers 75 members, is no small aid in the promising work in Dorchester, and is led by a young woman president who pushes things and aims at spiritual impressions, and is herself consecrated, aggressive, and efficient. The annual banquet is a notable occasion. The Sunday night service is one of power and helpfulness. The League pays for the church bulletin, \$150 per year. Flowers go to the sick and aged every Sunday. Hospital services are regularly held. The League has full charge of the Sunday night church service in July and August.

*Highlands, Boston.*

**C. E. DAVIS.**—Strong chapter. Steady, faithful work. Not quite as much push as I would like to see, but there is the steadiness that we all appreciate. The Spiritual Department is under the management of Miss Louise E. Smith, a very deeply spiritual and efficient young lady. The department of World Evangelism is under the management of Judge Robert C. Parker, one of the lay delegates to the last General Conference. He is just the right



man in the right place. He is conducting some very interesting courses in mission study. The Social Department is under the magnetic leadership of Miss Clara L. Bush, who is also superintendent of the Junior League. She is making these two branches of our work shine. From the above you will see that I bank heavily on my Epworth League.

Westfield.

A. L. SQUIER. — The young people's movement could be of greater value if, first, it was not so much of a society within itself; second, if it would make vital its creed of "the church first."

Newtonville.

J. M. FROST. — Chapter 970, president, Edmund Hamilton. The League has recently increased its membership 25, has secured ten conversions, has \$120 on hand, has purchased Missionary Libraries Nos. 1 and 2, has 28 subscribers to the *Epworth Herald*, has raised \$263 by lecture course in union with the Ladies' Aid Society, has carried material assistance to fifty homes, has reached young men, has conducted its business affairs promptly and met the social needs sanely and attractively, and it has solved the problems and lightened the burdens of the pastor tremendously. The Juniors in their respective grades are doing what for them is even more careful and thorough work in Bible study than the seniors. As pastor, I should be like the Japs without their navy if deprived of this splendid organization of young people.

St. Johnsbury.

E. P. HERRICK. — Our League is doing specially good work in the Mercy and Help Department, in the mission class and the faithful distribution of missionary literature. The League does much good work. I appreciate its help.

Worthen St., Lowell.

C. E. SPAULDING. — My League contributes regularly to current expenses. The Mercy and Help Department keeps a wheel chair to lend to invalids, sends plants and flowers to the sick, aged and shut-in, and feeds many hungry families at Thanksgiving and Christmas. We have a mission study class, a Bible study class and a young people's prayer-meeting. The League has just placed over the entrance to the church an electric sign, bearing the name of the church, and the Juniors have placed an emblematic Junior League window in the chapel. My opinion of the Epworth League is that it amounts to very little unless it can be given an inspiration which shall keep it from attempting to repeat some stereotyped forms of activity. As long as it has some new ideal to realize it is a force. As soon as it tries to copy some past achievement it becomes a drag.

Fitchburg.

H. P. RANKIN. — The League in my church is a factor of positive good and useful activity, and the church is greatly helped by its existence. It has been and is well officered, and goes forth with courage and zeal. The devotional meetings have been held weekly during the year, and the interest has been marked. The Mercy and Help Department has made 471 calls during the year, and the sick and needy have been well cared for. The receipts for the year were \$207, mostly from three entertainments. Anniversary day, Sunday, May 14, was observed with a sermon in the morning by the pastor, and the installation of the new officers in the evening. We expect much in the year to come from the League.

Flint St., Somerville.

## A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANK CASBY, St. Louis, Mo.

## PRAYER-MEETING TOPIC

### Missions among Latin Peoples

Sunday, May 28

REV. MATTHIAS S. KAUFMAN, D. D.

#### DAILY BIBLE READINGS.

May 22. True missionary success. Dan. 12: 1-10.  
May 23. Worshipping only God. Rev. 19: 5-10.  
May 24. One mediator. Heb. 12: 22-24.  
May 25. Reasons for courage. Psa. 72: 8-20.  
May 26. Christ's brethren. Mark 3: 31-35.  
May 27. Need of the Spirit. Luke 9: 32-35.  
May 28. Topic — Missions among Latin Peoples.  
1 Tim. 2: 5; Heb. 10: 19-22.

#### Water Level

The whole round world has one and the same recourse for its elevation — the Man, Christ Jesus (1 Tim. 2: 5). Whatever the differences of social distinction, they are almost wholly due to the presence or absence, the acceptance or rejection, of the "One Mediator between God and men." Christian America has been favored with His presence from the first. He accompanied the Pilgrims in the "Mayflower." With them He came over the stormy, raging deep and remained with them in their wilderness journeyings. They sacrificed much, even life itself in many instances, that His principles might prevail. Since then generations have come and gone, all of them improving upon their predecessors, until now we find ourselves enjoying a wealth of light and joy never before afforded any people. These increased blessings have burdened us with heavy responsibilities. Toward Italy they attract our attention — Italy, where sits the Pope upon a throne of hearts; toward Mexico, with its fringed palms and shrouded souls; toward South America, land of broad rivers, rich mineral resources, and stalking superstition.

#### Equipment

1. One God over all, one brotherhood among all, are truths which disperse all vain-glorying and level us in sympathy and helpfulness to the plains where dwell those brothers whose semi-pagan and semi-religious lives call for full deliverance. Romanism there is much more oppressive than the Romanism we know in the radiant light of a Protestant land.

2. Lions in the way? Assuredly Italy has them — lions of ignorance growling in their sunken superstition. So also have Mexico and South America. Lions, too, of hoary prejudice against Protestantism, lions kept fierce by misguided priest and rum. Dare we face these? Yes! Justin Spaulding did when he began our South American work in 1836. Yes! Rev. Leroy M. Vernon did in 1871, when he established our Methodist Mission in Rome almost under the shadow of the Vatican. Yes! Dr. Wm. Butler did when he founded our Mission in Mexico. Yes, hundreds of heroic men and women have lived and wrought mightily for the rescue of Latin peoples from their thralldom. All of these were equipped for their efficient service by that boldness which comes from entering "into the holiest by the blood of Jesus" (Heb. 10: 19).

3. Not by edicts strong has this work advanced, not by gleaming blade or army's mighty tread, but by the silent forces that march along "the new and living way" (Heb. 10: 20).

4. We have an American and an Italian church in Rome and a school and press. We have a Conference in Mexico, and fifty thousand church members there. In South

America our denomination has two Conferences of fifty missionaries and a resident Bishop. All these are proofs that the "new and living way" which He hath consecrated for us through the veil — that is to say, His flesh — can be as effectual as the light in scattering darkness. It is the Christ-filled human touch, the love-filled personality, that neither ignorance, prejudice nor superstition can long withstand.

#### The Peal

Hear it! "Let us draw near with a true heart" (Heb. 10: 22). Near to whom? Near to the eternal God. By drawing near to Him we come nearer to needy humanity, including the Latin peoples whose need is extreme. If Tennyson is correct in affirming that by prayer the whole round world is bound by gold chains about the feet of God, then there can be a sympathetic nearness which no ocean can sever. Not more dutiful is the work of Bishop Neely in South America, of Dr. Butler in Mexico, of Bishop Burt in Italy, than is the sympathetic "lend a hand" of each one of us. Our call to service is no less urgent than theirs. Our dollar is called for. But our personality, expressed in earnest prayer and enthusiastic interest, must also be contributed in order to accomplish the greatest results.

#### Pisgah

This is attained by "having our hearts sprinkled from an evil conscience" (Heb. 10: 22). Only when duty is fully done and our hearts bleed for others, as did our Saviour's with divine compassion, will we reach the height of usefulness which God designs us to mount. In one of her excellent volumes Anna Shipton gives a beautiful description of a lesson impressed upon her by a dream. Weary and worn, longing for Christ, she fell asleep and dreamed she was drawn through a sea of glass by a strong cable thrown over from a city of gold. Heavenly watchers waved her welcome and ravishing strains of music sent their greetings. On she was going in an ecstasy of delight, when, suddenly, a pitiful cry for help appealed to her. Looking back, not merely one, but multitudes of men, women and children were drowning and throwing up their hands in despair. So moved was she in sympathy that, turning to God, she said: "Father, not yet! A little longer let the glory wait, and send me back again to rescue and save these perishing ones." Instantly her prayer was answered. She helped scores. Upward she was drawing them; for lo! she pressed heavenward faster than before. For some sin-cursed, feeble ones her heartstrings formed a cable of love that would not let them sink. With every new burden her bosom quivered with pain, and her own lifeblood for others reddened the water about, the while her crown of many stars glistened yet more and more in the hand of God.

"Have love! not love alone for one,  
But man as man thy brother call;  
And scatter like the circling sun  
Thy charities on all."

#### Caution

It would be a crime to rob Romanists of what faith they have unless we could give them a clearer apprehension of the truth as it is in Jesus Christ. Not at all for the glory of conquest, but only for their truest welfare, should we strive to win them to Protestantism.

Norwich, Conn.

## OFFICIAL EXCURSION TO DENVER

### INTERNATIONAL CONVENTION, JULY 6-9

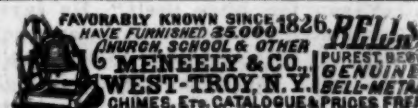
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## OUR BOOK TABLE

## A Help to Worship \*

These poems, by one whose name is very familiar to our readers and deservedly held in honor through wide circles, are decidedly good — many of them more than good, much more. They take hold of the heart and nourish the soul as well as please the fancy and satisfy the taste. Let the reader look at "The Land of the Little Faces," "Dwell Deep," "The Entolding Hand," and "Hidden Reeds," and he will see what we mean. After he has read these several times and taken a good meal from them, he can browse at will on almost any page with profit. He will find himself drawn out into communion with Nature, and drawn up into eager longings for more of the Divine Presence. He will find heaven nearer, and the Saviour more precious, brotherly love easier, and character building simpler. The very titles of the separate poems, as well as of the collection, indicate the strongly devotional trend of very much of the volume — "Peniel," "Follow Me," "Until the Day Break," "Apart with God," "The Eyes of the Redeemed," "Rock of Ages," "Providence," "Temptation," "Prayer and Service," "Growth by Conquest." He who yearns to lead an unselfish life, to walk in high paths, to form right judgments, and follow the best courses, will get substantial help from these pages. In fact, we know few places where such a one could better look for inspiration. There is no uncertain sound, no doubtful note, in the trumpet of trust and love upon which the author so skillfully plays. There is no love here but leads on and up. Whatever goes to make life strong and wholesome, pure and good, is ministered to and nourished and illustrated in these beautiful verses. We hope the book may have a large sale; and we are inclined to think it will.

\* A WAYSIDE ALTAR. A Collection of Poems. By James Buckham. Jennings & Graham: Cincinnati. Price, \$1. net.

THE HIGHER CRITIC'S BIBLE, OR GOD'S BIBLE. By William Henry Burns, D. D. Jennings & Graham: Cincinnati. Price, \$1.25.

The author sufficiently indicates his standpoint and method in his title, and also in a sentence on the first page, where he announces his purpose to treat higher criticism "as an enemy." To be a higher critic is, with him, to be an enemy of God, to whom no quarter must be shown. It is evident that he does not use the term, "higher criticism," in its normal signification as defined by the dictionary and other standard authorities — "detailed inquiry into the origin, integrity, and authority of literary and historical documents." Just what signification he does put upon it we have not been able to find out, although he makes it abundantly clear that he regards it as the quintessence of evil and the most dangerous foe to Christianity at present existing. He excels in denunciation rather than in explanation, in violently impugning others' views rather than in stating his own. He animadverts very sharply against the principal teachers at our schools in Boston, Middletown and Evanston, but his charges against them are not justified, as where he says, for instance, that they "lead people to study about the Bible rather than the Bible itself." He says: "Conservative evangelical Christian scholars of today take the Bible to be what it claims to be." But he fails to give a single citation of any place where the Bible claims inferrancy for itself. Indeed, the author gives little evidence of having studied "the Bible itself" as much as he has writings "about the Bible." He quotes with dis-

approval what purports to be a remark by Dr. W. F. Warren, that the questions involved in this discussion are so profound and difficult that "not one in a thousand among mature Christian ministers in any country is equipped with the learning desirable, if not necessary, for their discussion." But Dr. Burns in his whole book shows, to our mind, that he has not begun to apprehend the profundity of the questions involved, and that he clearly belongs to the 999. In evidence of this we quote two of his statements: "These Biblical questions will not be finally determined by the opinions or votes of scholars, but by the plebiscite of the Christian public." "It is very evident that it was never intended that we should be benefited by criticising the Holy Scriptures, but by allowing them to criticise us." But what is it to criticise? The Standard Dictionary says, "To inquire critically, to discover and pass judgment on the merits or demerits" of anything. It seems to be the author's idea that human reason must not presume to form any opinion of the contents of Revelation, although he, rather inconsistently, gives it permission to "take cognizance of the evidence upon which Revelation rests," by which he apparently means it may admire the strength of the evidence. And possibly he would graciously allow us to use our reason a little on the book itself if we would solemnly promise not to reach any conclusion except such as he might approve. He says: "It is well to keep in mind that higher criticism produces very many more difficulties than it removes." On the contrary, the *Christian World* of London declares that "the investigations of modern scholarship into the Bible remove far more difficulties than they create." This latter opinion appears to us correct. We are by no means prepared to admit that the extreme conservatives in this discussion have the exclusive right to claim and champion "God's Bible" as peculiarly their own. God is larger than they think, and His truth is not in so much need of their frantic defence as they imagine. A calmer tone in their writings is much to be desired.

THE CHRISTIAN CHARACTER. By Rev. James Chapman, of the British Wesleyan Conference. Smith & Lamar: Nashville. Price, \$1.

These are the Cole Lectures for 1904, delivered before Vanderbilt University. Mr. Chapman starts in at the beginning with the constitution of man, the disorder produced by the fall, surveys the sources of Christian character both in the race and the individual, and then proceeds to show its essential features and manifestations as it stands related to God, to the universe, to individuals, to societies, and to self. Thus pretty much all topics come within his range. "The Christian character," he says, "is not perfectly realized by any man on earth, but every living Christian is steadily growing toward it." "Meanwhile the undivided, earnest, untiring will and endeavor to realize it as far as he conceives it, and ever to conceive it better, may very

properly, in a relative sense, be described as Christian perfection." This is carefully guarded, and can hardly be objected to. A man who really does his level best to live up to his light, and is ever seeking with all his might for more light, may truly be described as "relatively perfect," or entirely sanctified up to knowledge; but this is a very different thing from a sanctification which is absolutely entire, in God's sight, no least atom of depravity, conscious or unconscious, remaining. If writers in general would take pains to discriminate these two sorts of perfection, when they talk so flourishingly about Christian perfection, we should know better what they mean, and get on faster.

THE GOLDEN HOPE. By Robert H. Fuller. The Macmillan Co.: New York. Price, \$1.50.

This is a story of the time of King Alexander the Great. It begins in Athens and ends in Alexandria. We hear the voice of Demosthenes; we make intimate acquaintance with Leonidas, Clearchus, Aristotle, Ariston, and many others; we follow the fortunes of the great Macedonian, and participate in his thrilling campaigns; we rest at last amid the fragments of his empire when he has passed on. There is excitement to the full, and a satisfactory variety of incident. It is a new field and well worked. The worlds left for the historical novelist to conquer must be very few.

A SOUL'S LOVE LETTER. By Mabel. The Ariel Press: Westwood, Mass. Price, \$1.00.

This book is manifestly the genuine story of a life — not an uncommon life, but uncommonly well told. It takes firm hold of one and carries one along steadily on the swift smooth flow of its current. The author knows where to skip, where to enlarge, where to hint merely at unutterable things and pass rapidly on. She does not weary her readers with prolixity. She throws in many shrewd reflections, many rare notes of description. The straightforward simplicity and unconventionality of the volume is very attractive. The veil is lifted, we look in upon a heart, we are taken into confidence. It is admirably done. One with such a style as this will, no doubt, write more, and will find an increasing circle of those who will be glad to hear what she has to say. She has suffered much and has not succumbed; she has won the right to speak.

HOW TO WRITE. A Handbook Based on the English Bible. By Charles Sears Baldwin, Ph. D., Assistant Professor of Rhetoric in Yale University. The Macmillan Co.: New York. Price, 50 cents, net.

The author says that his book is for plain people, that they may learn plain expression, including four main things, namely: How to fix attention on one point; how to take hold; how to go on; how to bring home. He uses the Bible as a model, and takes up four problems: "How to Prepare a Speech;" "How to Prepare an Essay;" "How to Tell a Story;" "How to Describe." It seems to us that description and story-telling are better learned from

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the Biblical examples than essay-writing and speech-making. In the author's opinion, "The greatest single lesson that the Bible teaches concerning the use of words is sincerity." Its simplicity also greatly impresses him. "Simple writing," he says, "comes from faithful striving." To get it one must fix his attention wholly on what he is trying to say, and put aside all affectation, all use of words for their own sake.

THE DIRECTORY OF THE DEVOUT LIFE. Meditations on the Sermon on the Mount. By F. B. Meyer. F. H. Revell Co.: New York. Price, \$1, net.

This prolific and profitable author carries his devout mind and fertile pen into the three well-worn chapters of Matthew's Gospel which contain Christ's great discourse. He writes twenty meditations on as many themes selected from this suggestive section. Some of the topics are: "Lighted to Shine," "Love against Anger," "Simplicity in Speech," "The Second Mile," "The Disciples' Use of Money." On the last named subject — and indeed on all — he gives excellent advice. He says: "Never give God less than a tenth, but give Him as much more as possible. Let every Christian adopt the principle of giving a certain proportion of income to the cause of Christ, and whenever the fascination of money begins to assert itself, make a handsome donation to some needy cause." He takes in general the same view of this wonderful discourse that all sensible people have to — that it was not intended to be followed literally in all its precepts, and cannot be with safety or with any other result than the undoing of society; that the example of God and of Christ himself shows this. We must make due allowance for the Oriental dress of the principles, and carry out the spirit of them in a way adapted to our own time and guided by our own common sense.

## Magazines

—The *World Today* for May is a Russian number. Count Cassini tells how "Russia's Internal Troubles" look to him. Other articles are "The Student Strike in Russia," "Schools for the Peasantry in Russia," "The Russian Peasant as a Soldier," "The U. S. and Russia," "The Political and Financial Organization of Russia." The story of Sir William Van Horne, the man who made the Canadian Pacific, is told by Cy Warman. Geo. P. Brett, president of the Macmillan Co., writes well on "The Simple Life," putting in a strong plea for something different as at least one urgent need of our time, a "divine discontent," a spirit of criticism and doubt as to the infallible goodness of existing conditions, which shall lead to greater moral and intellectual progress. (World Today Publishing Co.: Chicago.)

—The *May Homiletic Review* is very full of interest. George T. B. Davis tells of the "Great London Awakening," Bishop Greer answers in the negative the question, "Is the Ministry Deteriorating?" and Wm. Jennings Bryan writes pungently on "Hush Money," with special reference to the Rockefeller donation, which he thinks ought to be spurned. The editor, on the other hand, takes a different view, and considers that the church as now constituted is not in a position to pass authoritative judgments on the details of our economic and financial system. He agrees, apparently, with Dr. H. A. Stimson that the American Board is not a court of equity or morals or law, that its responsibility begins with the receipt of the gift. (Funk & Wagnalls Co.: New York.)

—The *Garden Magazine* for May, with its cover design of tulips and daffodils, brings sweet whiffs of spring, and calls for outdoor activity in the garden. First comes "The Gardener's Reminder," which is filled with pertinent advice for the mid-spring days "When Everything Needs to be Done at Once." Daniel V. Casey tells of "The Experience of a Vine-Clad City" — the city of Dayton, O. "Thinning and Transplanting Vegetables" is an impor-

tant article, fully illustrated. Francis Hope shows that "Asparagus for the Home Garden" is a profitable vegetable; and Barry Loring does a similar service for "Celery." "A Six-Dollar Water Garden," "Quality Fruits for the Home Orchard," "A Garden of Wild Flowers in a City Yard," are some of the other topics discussed. It would seem as if this magazine would be invaluable to the amateur gardener. (Doubleday, Page & Co.: New York.)

—The *Methodist Review* for May-June is exceptionally strong. Professor Sheldon writes on "Biblical Criticism in the Roman Catholic Church," President Little on the "Seal of Authority in Theology," Professor Barker on the "Anti-Saloon League," Dr. W. H. Meredith, of Lynn, on "Wesley's First Missionary — Boardman," Dr. J. B. Young on "Hugh Price Hughes," Dr. T. J. Scott on "Social Resurrection in India," and Dr. J. Wesley Johnston on "The Average Sermon," which he finds too long and too short, too high and too low, an admirable putting of the matter. Professor Sheldon, in his calm, judicial, well-balanced way, gives his view of the modern controversy over the Bible and its net results, a view which will find, we think, wide acceptance, and well expresses the general conclusions of conservative scholars. He says, "Scientific scholarship must renounce the task of proving the complete inerrancy of the Bible, in all parts and upon all matters, as being both a needless and an impossible task." (Eaton & Mains: New York.)

—*St. Nicholas* for May presents its usual attractive table of contents, enough to enchant and instruct the average boy and girl, to say nothing of older ones who find pleasure in glancing through its pages. (Century Co.: New York.)

—The *Popular Science Monthly* contains contributions on Galileo, the "Cultivation of Tobacco in the Philippines," the "Harvard Medical School," and the "Organization of Scientific Research." (Science Press: New York.)

—The *May Harper's* opens with "Magnetic Storms and the Sun," by E. Walter Maunder, of Greenwich, England. Dr. John Bassett Moore writes of "The Territorial Expansion of the United States," and Jacques de Morgan describes the "Temple of Susinak" in Egypt. Charles Johnson Post describes the Leccos, a strange tribe on the eastern slopes of the Bolivian Andes, and N. L. Alden tells the story of Subiaco, a city about fifty miles from Rome. "The Huntress Wasps," and "Queen Eleanor's Funeral March" are the other two main contributions. (Harper & Brothers: New York.)

—The *Atlantic* for May is a very strong number. We have referred elsewhere to two of

its articles. It treats also of the Schiller anniversary, of the "Centenary of Sainte-Beuve," "The Tenth Decade of the United States," and the "Decorative Use of Wild Flowers." (Houghton, Mifflin & Co.: Boston.)

—In the current *North American* Henry James continues his "Autumn Impressions of New England," Count Apponyi writes of the "Relation between Austria and Hungary," and a Japanese outlines "Japan's Probable Terms of Peace," which he thinks likely to be sweeping, sufficiently so to remove Russia from the Pacific as a threatening, disturbing factor for all time to come. (North American Review: New York.)

—The *May Arena* has an editorial advocating free divorces, and a cartoon from Dan Beard representing the acceptance of the Rockefeller money by the American Board as a diabolical transaction. (Albert Brandt: 5 Park Square, Boston.)

—*Recreation* for May opens with "Nests, Nesting, and Nestlings," after which come articles on "Fishing," "Canoeing," "Archery," "How to start an Aquarium," etc. (William E. Annis: 23 W. 24th St., New York.)

—The *Bookman* has a contribution by Arthur Goodrich on "London's Literary Clubs," and an installment of Harry Thurston Peck's "Twenty Years of the Republic," also "Some Sidelights on the Filipino and his Drama," by Arthur Stanley Riggs. (Dodd, Mead & Co.: New York.)

—The *Critic* describes Dr. Osler at home, "A Dinner with Balzac in a Lunatic Asylum," and the "Memorial Window to John Harvard." (Critic Company: New York.)

—The cover design of the May number of *Country Life in America* is "A Flamingo Family" — a group of these strange birds in all the glory of their pink and scarlet colorings. In the opening article Mr. Frank M. Chapman gives his unique experience in "Photographing Flamingoes in their Rookery," in the Bahamas, telling how a naturalist, in the very heart of a great flamingo colony, studied the birds while they nested, fed their young, and slept, the numerous illustrations all being from photographs by the author. The fourteenth in the series of "Country Homes of Famous Americans" is that of Horace Greeley, described by Oliver Bronson Capen. Other papers of interest and profit include: "Big Profits from Hot-house Lambs," "The Dining-Room and Kitchen, and their Relation," "Bronco 'Busting' and the Cow-Pony," "Fifty-two Per Cent. a Year from Catalpa," "Building a Log Cabin," "Quality Pears for the Home Garden," "The Best Salad Plants," etc. (Doubleday, Page & Co.: New York.)



# MAGEE

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## MALLALIEU SEMINARY

Kinsey, Alabama.

REV. GEORGE M. HAMLEN, D. D.

Let me tell you a little of the work we are engaged in, among a poor but every way worthy people. Let me have a little face-to-face, heart-to-heart talk with you, and after you have read my story, may I hope that, with me, you will become interested in one of the most worthy and most important movements for the uplifting and improvement, spiritual and intellectual, of thousands of our poor brothers in white? These people are the descendants of some of the early settlers of the Carolinas, Virginia and Tennessee, and, like their ancestors, were loyal to the flag of their country when it meant more than mere sentiment to take such a stand.

Our work here is the outcome of an educational convention which was held at the Rocky Branch Methodist Episcopal Church, some three miles south of our present location. There is no report of that meeting, other than that G. W. Rackley, a man with no children, and unable to read or write, gave two acres of land for the school building. And so the work was started at Kinsey in October, 1882.

It had the usual experience of such work — its trials, and dark days: but with a steady faith in God, and assured that it was really the work of God, the brethren toiled on amid hope and fear, greatly gratified with the results they saw, and thankful, indeed, that their children were enjoying what they did not — the opportunity of obtaining an education.

Our first school building was burned by an incendiary. The brethren became disheartened, and for a few years there was no school. Receiving new inspiration, they built again, and now it was for church and school. Both grew in numbers and influence, and it was decided to have a church building separate from the schoolhouse. This was done, and soon it was deemed best to build a more modern and pretentious school building.

The new building was partly finished when the present incumbent of the presidency was invited to become associated with the enterprise. Resigning his charge in Fall River, Mass., with his wife he visited the South and studied the situation, and found a debt, a board of discouraged trustees, the school broken up, teacher gone, and students scattered — not a very encouraging outlook.

But we were in for it, and, if possible, must bring success out of apparent defeat. God helped us, wonderfully helped. We traveled the country around us, visited house after

## ON TO DENVER

- WITH -

## THE DENVER CLUB

JULY 3-15, 1905

## The Denver Club:

TO NEW ENGLAND AND NORTHERN NEW YORK (Troy Conference) METHODISM — GREETINGS:

We do more than salute you. We offer you the personal services of men who are Epworth Leaguers, who have been Epworth Leaguers, and who will continue to be Epworth Leaguers.

We offer you the service of the best rail roads in America — the New York Central Lines — in making this grand vacation trip, full of interest in its varied attractiveness. Write the undersigned for further particulars.

REV. HERBERT E. MURKETT, Sec.,  
Providence, R. I.

Or any New York Central Agt.

N. B. — The Denver Club will not make Sunday a day of sight-seeing. Sunday, July 9, will be spent in Denver for the purpose of attending the Convention services.

## \$3.75 ROCKER



There are some interesting things about this Chair that are wholly new. It is a new wood — Silver Maple. It is a new finish — soft gray sheen. It is a new pattern and a new style of seating.

But we pass over all that is new to speak of one thing that is rare — its supreme comfort.

Here is the old-fashioned, Simon-pure brand of luxurious chairing, and we sell it at only

\$3.75

What are the uses for such a chair? They are almost numberless. It can be placed wherever a seat is admissible, and it will meet every use that a chair can be made to perform.

The color is like a gray gull's wing seen against a dark sky.

## Paine Furniture Co.

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house, talked with parents and children, prayed for them and with them, preached for them, and saw scores of them converted to God. We reopened the school, paid the debt, finished and furnished the school building with modern furniture, and largely increased the number of students.

Knowing that the poverty of the people would warrant but the most meagre salary, we agreed to serve the institution for \$350 for one year. On entering upon our second year, the trustees, unsolicited, thought they ought to pay the traveling expenses of the president, to which we willingly agreed.

After serious reflection, and with the consent of the trustees, we decided to make a still further effort to aid the young women of this section. Receiving assurance from Mrs. E. L. Rust, late corresponding secretary of the Woman's Home Missionary Society, that they would help us in the matter of salary for the superintendent, and some help for poor students, we opened, in September, 1899, the Emeline P. Hamlen Industrial Home for Girls, Mrs. Florence J. Gunn, superintendent.

The second year we outgrew our first venture and began to build a larger and more commodious Home. This has been accomplished, and a fine three-story building, which will accommodate about 85 girls, stands near where our original one did. Last year we had 67 different girls in the Home. Only six of these could pay the full price of the board, \$3.50 per month.

We have been connected with this work for the past sixteen years. We have had the privilege of helping hundreds of young men and women, and have seen them bow at the altar in penitence, and go away rejoicing in the love of Christ.

We have received help from the Woman's Home Missionary Society until the past year. We thank them most heartily for what they have done. The reason why they do not help us this year is because they do not own our property, and the great debt that is on them. We have offered them, conditionally, \$10,000 worth of real estate. We guarantee them the property without any encumbrance, and also promise to give free tuition to all the girls in the Home. No place can be found in all this Southland where grander returns for labor expended can be had than in this section where we are located. We have real estate valued at \$12,000; also the beginning of an endowment of about \$8,000.

What we need is more money to help worthy and needy students. We hate to turn from our doors so many applicants simply because we have no money. Members of Missionary Societies, Christian Endeavor Societies, Epworth Leagues, Sunday-schools, each and all, read below what we need, and help us all you can, and your aid will be announced in any

Methodist paper you suggest. We need for 1905, and 1906 the following:

President's salary, \$350.  
Principal's salary, \$400.  
Vice-principal's salary, \$240.  
Primary teacher's salary, \$160.  
Salary of superintendent of Home, \$320.  
Salary of asst. supt. and sewing teacher, \$150.  
For beneficiary fund, \$500.  
Music teacher —

Mrs. Hamlen, our musical instructor, is not a salaried officer, but is allowed to get what she can out of her department. So scanty have been the returns for the ten hours of labor she puts in each day, that in no one year has she received money enough to pay her fare to and from her Northern home.

Who will help us? What individual or society will assume any one of the above items of expense for the next year?

My story is to all people, for we help all. Our business is to build up the kingdom of God on earth, and we can best do it by helping all God's people.

Beloved, why not make us your living legatee, and let us pay you five per cent. on what you give us? We are an incorporated body and can hold all you give.

Don't give any money for colleges in the South. We have enough for the next hundred years. Put your gifts into schools of our grade, and into normal schools, for 95 per cent. of the students in this section will never see a college.

Come and see us. Visit our work. Write me, at least, and, if possible, make us happy, by letting us know that you sympathize with us in this work.

Buy one of our scholarships at \$112.50, \$170, or \$225 according to grade, the interest of which will keep a resident student in school a year.

For further information, address Rev. GEORGE M. HAMLEN, D. D., Kinsey, Alabama. Summer address, Taunton, Mass.

## ATTRACTIVE SUMMER NOOKS

Good Places for Vacation in Vermont and around Lake Champlain

The Central Vermont Railway Co. will in a few days issue a fascinating summer book enlarged in scope and with even more illustrations than the book of last year offered. The pictures of Vermont scenery are lovely indeed, and show many of the attractive nooks on the shores and islands of Lake Champlain and in the Green Mountains — places where tourists may spend delightful days of rest and happiness. All the scenes are from camera pictures, and therefore true to life. Six cents in stamps will secure this pretty book, which includes a list of the best hotels and boarding-houses in the State, and information concerning the popular haunts of fish and game. Address T. H. Hanley, N. E. P. A., 380 Washington St., Boston, Mass.



## THE CONFERENCES

## N. E. SOUTHERN CONFERENCE

## Providence District

Providence, Mathewson Street. — Rev. C. M. Meiden, Ph. D., pastor, and his wife, were tendered a reception in the church parlors on Wednesday evening, May 8, by the Bazaar Society of this church. At the close of the reception Miss Gertrude Morrison, in behalf of the society, presented Mr. and Mrs. Meiden with a beautiful bouquet of Lawson pinks in consideration of Dr. Meiden's determination to remain in Providence, despite more lucrative offers elsewhere. Dr. Robert Hall, in a felicitous speech, then presented Dr. Meiden with a purse of between \$500 and \$550 as a testimonial of the high regard in which he is held by the parishioners of this church. Dr. Meiden was somewhat surprised, but spoke feelingly of the cordial relations existing, and expressed his warm thanks for the kind gift.

Attleboro. — Rev. J. O. Randall on Sunday evening, April 30, preached an interesting and stirring sermon bearing upon the Rockefeller gift. The *Sun* in speaking of the discourse, says, "In a masterly manner the reverend speaker drew strong moral lessons from the prevailing discussion and from the incident discussed." A quotation or two will show the trend of thought followed: "So long as the charge of bad filthy money is laid at the door of the rich it cannot be forgotten that the wildest gamblers are those who play for small stakes. If the captains of industry alone were guilty we could cut them off, but no one can deny that the private is just as avaricious as his captain. The cure for it all is a perfect redemption from all selfishness . . . To want the rich to do all the giving is vicious."

Newport, Thames St. — The chapel was the scene on Tuesday evening, May 2, of a brilliant reception to the new pastor, Rev. E. W. Burch, and his wife. There was a large gathering of the church and Sunday-school, and also of ministers and other invited guests. The large room was converted into a drawing room. Mr. and Mrs. Burch were assisted in receiving by Mrs. H. Howard Barker, Mrs. C. S. Goddard, Dr. Frank R. Warden, Capt. Garnett and Rev. G. E. Brightman, a former pastor, now of Middletown. Addresses were made by Rev. E. H. Porter, D. D., rector of Emmanuel (Episcopal) Church, Rev. C. A. Stenhouse, First Methodist Episcopal, Rev. G. W. Mead, Ph. D., First Presbyterian, Mr. Harry A. Titus, superintendent of the Sunday-school, and Dr. F. R. Warden, president of the Epworth League. Rev. Mr. Burch responded in a pleasing manner and expressed his pleasure at the generous reception already accorded him in many ways. The musical numbers, rendered by the Fort Adams orchestra and the Euterpe quartet, were very enjoyable. A trio — Mr. E. Lodier, violinist; Mr. Leonard Jeter, violoncello; Mr. Walter Jeter, piano — was heard several times. Ice cream and cake were served. Mrs. Burch was presented with a handsome bouquet festooned with ribbons.

Berkeley. — The first quarterly conference was held Friday evening, May 5. Presiding Elder Coultas was present and encouraging reports were read. After adjournment all assembled in Berkeley Hall, where a reception was tendered Rev. James Tregaskis, the new pastor, and his wife. After singing a familiar hymn, and prayer by Mr. A. Hewford, the recording steward, who presided, Mr. Coultas was invited to make a few remarks. In accepting the invitation, he expressed his great pleasure in having an opportunity of attending such a gathering, as his duties as presiding elder did not allow him many opportunities of the kind. After speaking of the good qualities of the new pastor and his wife, he exhorted the people to work harmoniously together, not only for the financial but for the spiritual uplifting of the church. A literary program followed, and then Mr. and Mrs. Tregaskis spoke of the kind way they had been received by the people of Berkeley and Ashton, and hoped that their coming might result in much good. A light collation was served and the people were introduced by the reception committee to Mr. and Mrs. Tregaskis. It was a very pleasant social event.

Providence, Hope Street. — The funeral services of Frederick Plummer Pearce, who died at his home on Arlington Avenue, Monday, May

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Summer Season  
June--October  
— 1905 —

Open to entertain visitors to Northfield at any season of the year.

I, at the age of 84 years, were held at 11 o'clock Thursday at this church, where he had been a member for more than 50 years. Rev. A. W. C. Anderson, the pastor, read selections from the Scriptures and offered prayer. Eulogistic addresses were delivered by Rev. R. C. Miller and Rev. H. D. Robinson, former pastors, and Mr. Miller read a poem. Further services were held by the Old Fellows. The bearers were W. S. Edward and J. K. Harris, representing the Hope Street Church; J. E. Spencer and G. H. Paddock, representing the Veteran Firemen's Association, of which Mr. Pearce had been president; D. C. Grimwood and Emulus Burdick, representing America's Council, No. 20, O. U. A. M.; A. M. Stanley and R. G. McKay, representing respectively, Hope Lodge, No. 4, and Moshassuck Encampment, I. O. O. F. In addition to the above mentioned, Mr. Pearce was a member of the Rhode Island Veteran Citizens' Historical Association. All of these were represented at the funeral, and floral pieces were contributed by each. The interment was in Rehoboth, Mass., near the place where Mr. Pearce was born.

Providence, Broadway. — On the first Sunday in May, the pastor, Rev. E. F. Studley, received 2 on probation. The work opens up in a very encouraging way and optimism prevails.

Pawtucket, Thompson. — Announcement is made of the engagement of Miss Florence Belle Fowler, granddaughter of Mrs. George D. Fowler, to Rev. William McCreery, Jr., pastor of this church. Congratulations!

Providence, Asbury Memorial. — The wife of Rev. H. E. Murkett underwent a surgical operation at the Channing Hospital (homeopathic) on Sunday, May 7. She is doing well at present writing.

Newport, Middletown. — Rev. G. E. Brightman, the new pastor, is enjoying the work here and has been made to feel welcome. The parsonage has been thoroughly renovated and the pastor's family enjoy this delightful home. Mrs. Brightman was ill for a while after the arduous task of moving was well over, but recovered rapidly and is all right again. The pastor's salary is now paid monthly, and indeed is already paid to the first of July.

Providence, Tabernacle. — Rev. E. C. Bass, D. D., and his daughter, will take a trip abroad the first of July, spending a little time in London, then to Holland for a brief stay, and up the Rhine to Switzerland for a month, and finally to France, where quite a stop will be made. He expects to return about the beginning of September.

East Providence. — Rev. W. W. Booth has made a fine impression here, and the work promises to continue on the up grade, where Rev. J. E. Blake, the former pastor, by strenuous effort had placed it.

Providence, Ministers' Meeting. — "The Biblical Doctrine of the Immortality of the Soul" was the subject of an unusually interesting paper by Rev. E. F. Studley on May 8. The question of eternal punishment was brought out in the discussion which followed. Professor Yates, of Gammon School of Theology, was present, and on being called upon by several members made a brief address on the subject, and philosophically and theologically allied himself with the orthodox theory, showing especially the necessity of the doctrine of everlasting punishment. He took occasion to speak very highly of the black men recently graduated from Gammon School of Theology as being the peers of this year's graduates from other institutions which he named. Dr. Yates was received with an ovation, and must have felt that his return to this Conference was much appreciated here. The discussion of Mr. Studley's paper was critical, but in the main sympathetic. The meeting was in the mood to be quite tolerant of orthodoxy. Officers were elected as follows: C. M. Meiden, president; J. H. Buckey, vice-president; E. J. Curry, secretary-treasurer; E. C. Bass, A. E. Legg, L. M. Flocken, program committee; E. C. Bass, T. E. Chandler, L. M. Flocken, advisory committee.

Central Falls. — Things are moving in the right direction here. The pastor, Rev. J. H. Buckey, was greeted by an unusually large congregation the first Sunday after Conference, and the Sunday-school that day numbered 208. The attendance of late has frequently been over 200. There is also an increase of interest spiritually. The class-meeting has been resuscitated for the purpose of getting as many as possible in the working frame of mind. The plans for enlarging the parsonage by putting in bath, closet and new bedroom, together with papering and carpeting in the main part of the house, are about completed, and the work will begin at once. The L part is to be raised, making it two stories, and the sanitary arrangements and new bedroom are to be in this part. The cost will be about \$800, and the Ladies' Aid Society, that has done such noble work here for years, has assumed the responsibility of these improvements, plans for which are being perfected.

Hanover, Mass. — The Methodist Episcopal Church at this place was the scene of a delightful gathering on Wednesday evening, May 10, when a reception was given to the new pastor, Rev. R. L. Roberts. All the local pastors of other denominations were present, besides the Congregational pastor from Hanover Centre. An excellent musical and literary program was rendered, after which refreshments were served by the ladies of the church. The vestry was thronged with loyal people who gave the new pastor the glad hand of welcome. The church



people are enthusiastic, and bright hopes are cherished for a successful year.

**Hope.**—The parsonage has been very thoroughly renovated inside and out. To the furnishings have been added a new carpet, an art square, eight rugs and a quantity of furniture. The inside has been papered and painted and the roof shingled. On Tuesday evening, May 9, a reception was held in the vestry for the new pastor, Rev. G. W. Elmer, and his wife. Dainty refreshments were served to the large company present.

**Providence, Italian Mission.**—The following report is from the Italian missionary: "Our Italian Mission in Providence, notwithstanding the difficulties which it has to contend with, is meeting with success. During the past year a Sunday-school with an enrollment of 60, a Junior League of 25 members, and an Epworth League of 30 members have been organized. We have also had a kitchen garden and two sewing classes, and at the present time a sewing class is being formed among the women, to make articles to sell for the benefit of the Mission. Four class-meetings have been organized, and the meetings are held in the homes of the members of the Mission. Our preaching services are well attended, and 60 have joined the Mission. We also have an adult Bible class, and many times those coming cannot all get into the room where the class must be held. As many as five have had to go away from the class at one time, because there was no room for them. Every one coming into the church is brought in by the personal effort of another. We had a watchnight service last year, and at midnight 8 joined the church in full connection. We held extra meetings all during Easter week, and God's blessing was upon His work. The Italians are a church-loving people, and are willing to give according to their means for the support of the work. Last year in their collections they gave over \$100. This may seem a small sum to many, but indeed it is a large sum considering the people, and how difficult it is for them to find work. The field is ripe and ready to harvest, but the fact of not having a church in which to worship keeps many from coming to us. If we only had a suitable place in which to worship, many would come and accept the truth, who feel that they could not find Christ in a place where all sorts of evil have been practiced for many years. If they only knew the truth, and could understand the words of Christ, that 'where two or three are gathered together in My name there am I in the midst,' it would be different, but we must remember that we are laboring with a foreign people, who have never had the Bible to read, and who know absolutely nothing about Christ's teaching. If some of God's children will help us build a suitable building for these people to worship in, and where the different departments of work could be carried on, then the great difficulty would be removed, and a multitude would be won for Christ. Who will come over to Macedonia and help us? A sale of fancy articles, ice-cream, cake, and candy will be held Friday and Saturday afternoon and evening, May 19 and 20, in the home of Rev. Philip Manfre, 65 America St., Providence, R. I.,

for the benefit of the Italian Mission. All are earnestly requested to be present." KARL.

#### New Bedford District

**Taunton.**—A goodly number of persons have united with the churches as the result of the union meetings in this city. The sentiment in the community in favor of such evangelistic effort is more pronounced than ever before. The people attended from first to last in great numbers. The churches are much stronger. The union and harmony are beautiful. A sociable, attended by all the churches, was held the other evening and greatly enjoyed. It is decided to hold a week of union services in some central place in the fall, in connection with Rally Sunday. The basket collections from these services were so generous that more than \$100 is in the treasury towards the fall meeting.

**Taunton, Central.**—This church enjoyed a delightful in gathering at the May communion. Two were received by certificate and 16 on probation, 11 being baptized. These were mostly adults, every one rejoicing in a deep and blessed experience. The pastor, Rev. W. A. Luce, has a class of girls and boys from the Sunday-school, about 15 in all, whom he may receive on probation at any time, but is giving them a few weeks of preparatory instruction. This is the harvest time of a faithful pastorate with a loyal church. The May meeting of the Methodist Social Union was held with this church. This is one of the successful organizations of the kind. The membership is good and the attendance uniform, and there has never been any difficulty in making receipts cover expenditures. At this meeting a local pastor of another denomination, Rev. T. W. Ilman, ably discussed "The Fine Art of Spending Money." If a dollar bill could talk, what a varied and thrilling tale it could tell! For some uses to which it had been put it would blush with shame, or blaze with indignation, while in some of its uses it would take great delight. This is but a hint at what was a wide-range discussion.

**Taunton, Tremont Street.**—This church has no longer a student supply pastor. The present preacher in charge, Rev. J. E. Hawkins, has been a useful and increasingly beloved member of this Conference since 1882. He will continue to reside at East Greenwich.

**Taunton, First Church.**—There was an increase in the number of contributors to the benevolences last year over previous years of about 20 per cent. There was, therefore, no means of keeping the total contributions from being larger than ever, even though very few, if any, contributors increased their personal offerings.

**Taunton, Grace Church.**—Ten were recently received into full membership, and 8 more on probation. The wife of the pastor, Rev. J. A. L. Rich, has been confined to the house for two or three weeks with a throat trouble. Dr. Rich is about again as usual, after an unexpected automobile meeting which kept him a few days in the house. He expects to have a two weeks' trip for rest in June as the guest of a son.

**New Bedford, Pleasant Street.**—A reception was tendered to the pastor, Rev. H. A. Ridgway, and family Thursday evening, April 27. An address of welcome was made by Lewis D. Baldwin in behalf of the church. The pastor responded in behalf of himself and family, after which addresses were made by Rev. G. H. Bates, the retiring pastor, by Rev. M. B. Wilson, of Fairhaven, and Rev. S. F. Johnson, the newly appointed pastor of the Fourth St. Church. Rev. Joseph Cooper arrived too late to speak, but by his genial presence added much to the occasion. The work of the year is opening well and there is every reason to be encouraged. Rev. E. F. Clark was present and spoke, greatly to the delight of the people. The pastor and his wife were both converted in the same revival, in the town of Warren, R. I., under his ministry, and he baptized them on the same day, and also married them.

**New Bedford, Howard Church.**—The year opens with interesting marks of divine favor. Rev. George H. Bates came to this new church with devotion and expectancy. Two conversions and 8 received on probation the first Sunday made that a day of delightful first fruits.

**New Bedford, County Street.**—Rev. Joseph Cooper has announced a series of Sunday even-

ing sermons, "Modern Lessons from Old Reformers," as follows: "Wycliffe, the Morning Star of the Reformation;" "Huss, the Martyr of Bohemia;" "Savonarola, the Florentine Monk;" "Luther, the Great Protestant." The Men's Club of this church is discussing: "How far should the church lead public opinion in matters of reform?" "Is the church filling its mission in the world?" "Are there too many churches in New Bedford?" All the Methodist churches are to combine in a grand mass meeting to be held in County Street Church next Sunday evening, the 21st inst. The service is to be preliminary to the New England Missionary Convention at Worcester.

**Acushnet.**—Since the burning of the church at this place the pastor, Rev. R. S. Cushman, has been even more than ever abundant in labors. The sum of \$7,000 has been subscribed, and partly paid, for the new church. Plans and specifications are in the hands of the Board for consideration with view to immediate building.

**Myricks.**—Rev. T. A. Hodgdon has made his long move from East Maine and was early at his post of service. Rev. C. A. Purdy, who went to East Maine Conference in exchange, writes pleasantly of his field.

**North Dighton.**—Last year \$500 was paid on the church property. There is cheerfulness and vigor in the opening of the new year, with different lines of work well in hand. Miss Lizzie Rose led in providing a delightful Easter program. The pastor, Rev. J. S. Bridgford, hopes to see the balance of the new church debt materially reduced this year.

**Yarmouth Camp meeting.**—The management has just had another meeting. Plans are well advanced for the next Pentecost. Prospects are good. Prayers are ascending. Some people are anticipating and expecting. The usual Sunday-school picnic is to be held on Thursday, Aug. 3. Friday will be G. A. R. Day. Sunday, the 6th, will be under the auspices of the W. F. M. S. and the W. H. M. S. The camp-meeting proper will begin Aug. 7, and continue over the following Sabbath.

**Sagamore.**—Rev. and Mrs. Arthur Wadsworth were accorded a very pleasant public

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(1) Your grocer sells them, if he is fit to be your grocer; may be he don't.

(2) If you'll write me, I'll send you my Index; that tells everything.

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reception. The hall in which it was held was tastefully decorated with potted plants and other furnishings which made the place resemble a drawing room. Miss Rowe, the grammar school teacher, recited, while Misses Holway, Perry and others furnished musical selections. The introductions were not formal, but thoroughly social and the refreshments all that could be desired.

**Little Compton.**—Rev. R. D. Dyson is delighted with the reception accorded him as pastor. The outlook is very encouraging.

**Deacons' Home.**—The anniversary is to be appropriately observed on the 18th inst. at Fall River. The principal address is to be delivered by Bishop Goodsell.

**News from Afar.**—From all over the district we hear trustworthy reports that new pastors are making favorable impressions and preparing to give good accounts of themselves and their ministry.

**Advance.**—The entire Conference made a splendid increase last year in its offerings to the parent Missionary Society. This district enlarged its contribution for this cause to the extent of about \$2,200. C. H. S.

## VERMONT CONFERENCE

### St. Albans District

The Conference of 1905 is a thing of the past, and the work of another year is under way. The changes on the St. Albans district, while but few in number, were of sufficient importance to awaken considerable interest. Rev. A. C. Willey, transferred from the New York Conference one year ago, and appointed to St. Albans, was transferred to the Genesee Conference, and Rev. Fred. E. White was transferred from the Minnesota Conference and stationed at Enosburg Falls. He is already on the ground, and served his people Sunday, May 7. His family will not arrive till later. The newly appointed presiding elder has found his way into the elderage at St. Albans, which the district provides for his residence, and has commenced his visitation of the churches.

**Bakersfield.**—Sunday, April 30, the presiding elder was at Bakersfield in the morning, where Rev. Jacob Finger is to remain another year to the delight of both himself and the people.

**Enosburg Falls.**—On the evening of April 30, the elder had the pleasure of speaking at Enosburg Falls to the people to whom he had ministered for three years, and from whom he had received so many tokens of affection and esteem.

**Milton.**—Sunday, May 7, was spent by the elder at Milton and West Milton, with Rev. J. T. Baxendale. At the quarterly conference, held on the 6th, the reports showed the past year to have been prosperous, and the people said one of the best in their history. Mr. Baxendale returns for the sixth year, and one of the stewards said they did not believe in swapping when they had a good thing.

**Waterbury.**—Rev. W. S. Smithers received a glad welcome upon his return to this charge for the second year. A public reception was given him and his family, which was attended by the people generally, without regard to denomination. Senator W. P. Dillingham was a member of the reception committee. Mr. Smithers is to deliver the Memorial Day oration before the local Post of the G. A. R.

**Moretown.**—Rev. W. N. Roberts writes: "We have taken time by the forelock. We all took dinner in our new parish on this, the second day after the adjournment of Conference." No need of Conference resolutions in his case urging a hurried departure from a former parish.

**St. Albans.**—Rev. C. S. Nutter, D. D., enjoys the unusual distinction for a Methodist preacher of commencing his twelfth successive year of residence in the same city. After serving this important charge for five years as pastor, he was made presiding elder of this district. And now having given six years to that office he has been reappointed pastor of the local church, by request of the people. His pulpit, on his first Sunday, was adorned with a beautiful large bouquet from the worshippers in the Congregational Church. On Wednesday evening, May 10, a joint reception was tendered to Rev. Dr. C. S. Nutter and wife and Rev. Geo. W. Hunt and wife in the parlors of the local

church. Between two and three hundred persons were present, light refreshments were served, and a very pleasant evening was enjoyed. The large vestry had been turned into a veritable home parlor, and arranged in a manner which reflected great credit upon the committee in charge. Other receptions have doubtless been given, but owing to the modesty of the brethren an account of them has not reached the ears of your scribe. H.

### St. Johnsbury District

**Danville and West Danville.**—The year is opening with a good degree of interest, and the plan that worked so well in reducing the debt is to be utilized further in the hope that every member of the church and congregation may be led to subscribe to the current expenses of the year, and the liquidation of the balance of the debt. Rev. C. G. Gorse is the efficient pastor.

**East Burke and East Haven.**—Rev. G. W. Manning, who is serving this church, has an opportunity to take a good charge in the New England Southern Conference. It is to be hoped that he will decide to remain with us; but our people in Vermont need to do their best if they would neutralize the temptation to young and growing men to seek wider and more remunerative fields.

**North Danville.**—This charge is "manned" by a woman—Miss Laura Buchanan, the deaconess who has been looking after the work so well for some months past. Further additions to the church are expected in the near future. In driving to this point for a third service on Sunday, May 7, the presiding elder passed a large drift of snow near the road, in a place exposed all day to the sun! The evening was cold and windy, and the church building is distant from any village, or even other buildings; yet the congregation was large enough to compare

well with the evening congregations of some of our large towns.

**St. Johnsbury.**—The genuineness of the work of grace recently enjoyed here is shown in two ways at least—attendance on the social meetings, and response to the financial needs. The attendance at a recent prayer-meeting was nearly or quite 70, notwithstanding the fact that an important village meeting took away quite a number who are usually regular attendants. Pledges for the current expenses were taken the first Sunday after Conference, and are reported to have aggregated about \$56 per week for the year. The pastor, Rev. J. M. Frost, is invited to fill the vacancy in the cabinet of the New England District Epworth League by becoming the third vice-president. He is also to be Memorial Day orator at Peacham, while St. Johnsbury would gladly wish him away from that engagement for a similar service at home. F. W. L.

## NEW ENGLAND CONFERENCE

### Springfield District

**Orange.**—Orange Methodists are to be commended for their perfect loyalty. These columns have shown from time to time something of the love and admiration these good people had for their last pastor. He has gone to his new field and Rev. George Cooke comes to Orange to find a hearty welcome. This is heroic Methodism. The formal reception to the new pastor and family was given on Wednesday evening, April 26, and it was an elaborate affair, participated in by old and young in the church and town. Rev. Mr. Collier, representing the other churches, extended a cordial welcome to the new pastor. Mr. Cooke made a feeling and tender response. In his sermons, pastoral work and especially in his Junior League work, Mr. Cook has greatly endeared

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himself to the people of the community. His sermon on Easter has been highly complimented. One very marked conversion gladdens all hearts. The pastorate of Mr. Cook has an auspicious beginning.

**Blandford and Russell.** — The return of Rev. William Berkeley is hailed with delight in both charges. The new year opens well. The first visit of the presiding elder was a benediction. Mr. Richardson has the distinction on these heights of reminding the people of St. Paul. Everything is prosperous in the churches. There is a temporary cloud which we all hope will soon pass from these devoted people. The son of the pastor has gone to the hospital for a surgical operation. It is believed that the operation, though quite severe, will not endanger the life of the youth, but will open the way for perfect health. A vacation has been extended to the pastor by each church that he may attend the child during his confinement in the hospital at Holyoke. Everybody sympathizes with Mr. Berkeley.

**Westfield.** — Great rejoicing here over our second financial victory. Last year we raised \$1,800 over and above pew rentals and other incomes of the church. We employed a very simple plan in raising the money. It worked to perfection. Sunday, April 30, was set apart for the raising of another \$1,800. If we were to note any difference between the two years, we should say that this year was the better of the two. Everything moved quietly under the direction of the pastor, and in forty minutes the year's finances were entirely arranged. The pastor gave a short address before raising the money. It is a new experience for this church not to have deficits. The people, especially the officials, like the change. The reception extended to Rev. and Mrs. C. E. Davis, Wednesday evening, May 3, was quite an elaborate affair. Eight addresses of welcome were delivered by brethren and sisters of the several departments of church work.

**Easthampton.** — The good people of this community vie with each other in their welcome to Rev. W. I. Shattuck and family. The old broom sweeps better and cleaner than when it was new, and it raises very little dust in the process. Judge Parker of Westfield delivered a very able and instructive address before the young people on Sunday evening, April 30.

**Springfield.** — All the churches are happy in the opening of the new year. Receptions, though having a sameness, tell the story. Rev. C. C. P. Hiller, the new pastor at Wesley, has made a most excellent impression. Ask this young brother whether he thinks Springfield is cordial in its greeting of new men.

**Laurel Park.** — Preparations for the camp-meeting have already begun. The grove is being put to rights, and the presiding elder is cudgeling his brains trying to get out a program which will be a little better than that of last year. A hard task. C. E. DAVIS.

#### Boston District

**Stanton Avenue.** — The New England Conference did the right thing when it returned for the fourth year Rev. Leo. A. Nies, as was abundantly evidenced by the reception tendered him under the auspices of the Ladies' Aid Society, May 4. More than three hundred of his parishioners extended to him a hand backed by a heart-felt, "thank God." The first quarterly conference was held on the 11th. Dr.

Galbraith, the new presiding elder, opened the meeting with hymn and prayer, when a halt was called, and Brother Wentworth stepped to the front, and, as spokesman for the officials of the church, gave the presiding elder a very warm welcome. This called forth one of the elder's happiest rejoinders. "Blest be the tie" was sung and the order of business was taken up. The health of Mrs. Nies, which has been a source of great anxiety to her husband and the church, is slowly but surely improving.

**Boston, Barham Memorial.** — Three hundred people attended the formal reception, May 4, given to Rev. and Mrs. Frank G. Potter as a cordial welcome to this new pastorate. A large and beautiful basket of flowers was presented. Refreshments were served. All departments of the church were represented. Addresses were made by Presiding Elder Galbraith and a former pastor, Rev. A. H. Nazarian.

**Boston, Highlands.** — The year has opened prosperously. Easter Sunday, the pastor preached in the morning to fully 500 people. On that day 37 united with the church on probation and in full connection. Geo. L. Sleeper, a relative of the honored Jacob Sleeper, is superintendent of the Sunday-school, and is rapidly building it up. There has been a notable advance in pew rentals this year. One of the finest suburban congregations gathers here every Sunday. It is five years since the corner stone of the church was laid, and it is hoped to place a "thank offering" of \$5,000 in cash on the altar next November for the debt. Rev. George Alcott Phinney is the much beloved and successful pastor.

**Southbridge.** — The Standard Bearers recently gave the "Japanese Social," a unique, successful and profitable entertainment. Clothing, decorations and tea were in Japanese style. On May 7, Rev. Newell A. McCune of the Boston University School of Theology preached the evening sermon.

#### Cambridge District

**Waltham, First Church.** — On May 7, 10 were received from probation into full connection, 2 were received by letter and 1 taken on probation. Rev. L. W. Staples' fifth year opens very pleasantly.

**Cambridge, Epworth.** — The Easter service drew the largest congregation ever in this church. The *Cambridge Tribune* commented on the music and on the sermon by the pastor. Rev. W. W. Guth, Ph. D., as being of the best. On May 7, the first quarterly conference was held. Dr. C. F. Rice, presiding elder, preached a strong and helpful sermon. Four were received by letter and 1 from probation. The Sunday-school has reached an attendance beyond any in the past. Thursday evening, May 4, the Sunday-school class of Prof. Joseph R. Taylor entertained the Sunday-school class of Prof. Magoun, of the Shepard Memorial Church. Prof. Taylor's class is composed of some 60 members, mostly students at Harvard and Radcliffe, about the same number being also enrolled in the class of Prof. Magoun. The vestry was very prettily decorated with the flags and banners of the different societies and colleges represented by graduate students. A most interesting program was rendered by members of both classes.

**Lowell, Centralville.** — A very kind reception was tendered to Rev. and Mrs. Geo. Whitaker, May 11. All the Methodist pastors of the city, also Methodist and Baptist pastors of French work, and Presiding Elder C. F. Rice were present, with many members of other Methodist churches in the city. Speeches by ministers and laymen filled the evening, and refreshments were served by the ladies. The year opens most auspiciously. May 7, a subscription covering nearly the entire current expenses for the year was taken. The balance will be all taken by absentees.

**Somerville, First Church.** — The anniversary of the Epworth League was successfully observed in all the services of the day. The pastor preached in the morning on the "Resolute Life." At the regular League devotional service a large class of Juniors were received, with interesting exercise. At the public service in the evening, Dean William Marshall Warren, of Boston University, delivered an inspiring address on "The Elements of Character-building."

#### Lynn District

**Salem, Lafayette Street.** — The Ladies' Aid Society and the Epworth League united to lead in the cordial welcome and delightful reception given by this church to the new pastor, Rev. John W. Ward, and his family.

**Stoneham.** — The new pastor, Rev. N. B. Fisk, and family have been cordially welcomed. The formal reception was given May 4. Rev. Dr. and Mrs. M. V. B. Knox assisted in receiving. Mr. W. S. Witcher, Sunday-school superintendent, welcomed the pastor to the church, Rev. J. H. Whitmore, D. D., spoke the community greeting and the local pastors gave personal and fraternal welcome. There were musical program and refreshments. The vestry was prettily decorated. The *Stoneham Independent* says: "Rev. Mr. Fisk starts in upon his pastoral duties here auspiciously." Mr. Fisk writes: "During the evening Rev. John W. Ward was referred to many times in the kindest way. He had the hearts here and is taking finely in Salem."

**Gloucester, Riverdale.** — A most delightful reception was given Rev. H. G. Alley and family on the evening of May 4. An excellent literary and musical program was rendered. Revs. A. M. Osgood and M. E. Wright, Gloucester pastors, greeted and welcomed the new associate. Mr. John W. Day presided, and welcomed the pastor to his new charge. Mr. Alley spoke feelingly in response and won new friends. Mrs. Alley was presented with a beautiful bouquet. Refreshments were served.

**Winthrop.** — On Sunday, April 16, at the close of the morning service the pastor was given a very kind and hearty welcome back. The reception service was gracefully introduced by Dr. O. E. Johnson, who referred to the return of the pastor for a second year, after which very cordial and appropriate words of welcome and appreciation were spoken by Mr. C. R. Gardner in behalf of the official board, Mr. H. F. Rich, superintendent of the Sunday-school, Mrs. Alice Rich, president of the Ladies' Union, and Mr. J. E. Joyce, representing the Epworth League. Mrs. E. L. Moore, with a few fitting words, then presented a beautiful bouquet of flowers to Mrs. Waterhouse from the Ladies' Union, after which the members of the congregation passed to the altar to greet Mr. and Mrs. Waterhouse. The welcome service, which was a surprise to the pastor, was happily conceived and very appropriate.

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privately carried out. The year opens auspiciously. Rev. H. C. Dunham, who is the oldest member of the New England Conference, still resides in Winthrop, where he is in comfortable health and greatly beloved.

**Medford, First Church.**—The year's work has opened most auspiciously with this church. Congregations at all services are largely increased, finances are in a more encouraging state than for several years past and all departments are united under the leadership of the pastor, Rev. E. C. Bridgman. Wednesday evening, May 10, a reception was tendered Mr. and Mrs. Bridgman, at which more than 250 people were present. The vestry was transformed with rugs, cushions, curtains and flowers, and the happy faces and expressions of good-will heard on all sides made the occasion a memorable one. The receiving party consisted of Mr. and Mrs. Bridgman, Mr. and Mrs. C. N. Jones and Mr. and Mrs. E. C. Lewis. Ushers were furnished by the Epworth League. After the reception greetings were given by Mrs. Smith in behalf of the Ladies' Aid Society, Mr. A. L. Ordway for the official board, and by the ministers of the other churches of the city. A fine program of music and readings was given and ice cream and cake were served to all. This church is looking forward with confidence to a year of victory.

**Chelsea, Mt. Beltingham.**—The Conference year is opening auspiciously. Monday evening, May 1, the Standard Bearers entertained their parents in a pleasing manner. After an entertainment a social was enjoyed by about 100 parents and friends. Wednesday evening, May 3, the church gave Mr. and Mrs. Nazarian a reception on their return for the fourth year. The reception was under the auspices of the Ladies' Aid Society. At 6:30 a receiving line was formed in the church parlor, consisting of Rev. and Mrs. A. H. Nazarian, Mrs. M. K. Merritt, Mrs. Walter Bachelder, Mr. and Mrs. William Joslin, Mr. Thomas Henry and Mr. and Mrs. G. I. M. Hayes. After supper Mrs. Merritt welcomed the company and presented Dr. B. C. Gregory, who made a witty speech, extending a hearty welcome to Mr. and Mrs. Nazarian, and presented them with a purse containing between \$50 and \$60. Mr. Nazarian responded with much feeling and appreciation, and predicted a year of unusual prosperity for the church. Miss Emily Baulow, from the Deaconess Training School, deserves great praise for her very efficient and untiring work in this church during the past year. The attendance in the Junior League, of which she is superintendent, reached the high water mark of 92 two Sundays ago. By her tact, devotion and earnest labors, she has greatly endeared herself to young and old throughout the church. On Monday evening, May 1, the members of the official board and their wives were delightfully entertained by Mr. and Mrs. G. I. M. Hayes in their home. Dr. J. M. Leonard held the first quarterly conference on Monday evening, May 8. The reports were very encouraging. G. F. C.

"Knowledge is power"—if you use it. It is not the possession, but the application of the knowledge that produces results. If you are convinced that it is wrong to suffer with headache because pain weakens and destroys the brain nerves, and you make no effort to relieve it, this knowledge has no power. But if you know that Dr. Miles' Anti Pain Pills will stop headache in a few moments, and you take the remedy, your knowledge is power because it has produced results. Use this knowledge, and take Dr. Miles' Anti Pain Pills whenever you suffer from neuralgia, backache, rheumatism, sciatica, or pain in any part of the body, and they will bring relief. If taken when you feel the attack coming on, they stop the progress of the attack and save prolonged suffering. This is applied knowledge, which is power. Druggists everywhere guarantee Dr. Miles' Anti-Pain Pills, and will return the price of the first box if they fail to benefit.

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## NEW HAMPSHIRE CONFERENCE

### Concord District

**Concord, First Church.**—An enjoyable reception was tendered Rev. Wm. Ramsden and his family by the Ladies' Aid Society of this church in the vestries, Thursday evening, May 4. The receiving party, consisting of Rev. and Mrs. Wm. Ramsden, Miss Ethel Ramsden and Wm. Ramsden, Jr., stood in the parlor, and members and friends were presented by Messrs. Charles Ford and Wellington Carpenter. In one of the small vestries refreshments were served from a daintily decorated table by Mrs. Chas. Ford and Mrs. Wellington Carpenter, assisted by young ladies of the Epworth League. A large number were present and extended hearty greetings to the pastor and family, who have been returned to this church for another year of service.

**Tilton.**—The reception given Rev. and Mrs. G. A. Henry at the church vestry, Tuesday evening, May 2, by the members of the Epworth League and church, was a very delightful affair. Many were present from the other churches. The receiving party included Mr. and Mrs. Henry, President and Mrs. George L. Plimpton of Tilton Seminary, Mrs. Florence M. Glynn, president of the Ladies' Aid Society, and Mr. Wilbur B. Frost, president of the Epworth League. Several young ladies acted as ushers. Music was furnished during the reception by an orchestra composed of young people of the church. A large bunch of beautiful carnations was presented to Mrs. Henry by the Junior League, Master Oakes Lawrence acting as spokesman. Remarks were made during the evening by Rev. C. C. Sampson of the Congregational Church, Rev. W. S. Emery of the Protestant Episcopal Church, Rev. Dr. D. C. Knowles, and Rev. Mr. Henry. Refreshments were served and a social time enjoyed.

**The Weirs.**—The Conference year opens with excellent prospects. The reports presented at the first quarterly conference show gains along all lines of work. Several new families that have moved into town add interest to our church. A formal reception was tendered Rev. and Mrs. G. W. Jones in the church on the night that they returned from Conference, and all expressed themselves as delighted to have them back for another year. On Easter Sunday the people listened to an excellent Easter sermon in the morning by Presiding Elder Curl; and an interesting concert was given in the evening by the Sunday-school. The new choir rendered choice music to the delight of the large congregation. A good collection was taken for the Tract Society, and a \$20 bill for church purposes was handed the usher by one of the audience. The church was beautifully and tastefully decorated with evergreens, potted plants and Easter lilies. A large number of the friends of Rev. and Mrs. G. M. Curl gathered at the Aqueduct House the Monday night following to spend a social evening with them before their departure to their new home in Concord on the following day. It proved to be a very pleasant occasion. Refreshments were served by the proprietor and wife, Mr. and Mrs. W. F. Stevens. Rev. and Mrs. Curl have been at the Weirs for about six months, and all greatly regret their removal. New anthem books have recently been purchased for the choir. Two new members have been added to the church, and one conversion is reported on Sunday evening, April 30.

**Ashland.**—The Ladies' Aid Society of this church held their annual dandelion dinner and supper, May 9, and, as usual, were very liberally patronized. Rev. J. E. Sweet begins the second year of a pleasant pastorate amid the best wishes of many warm friends.

**Franklin Falls.**—The annual May breakfast, inaugurated in this church during the successful pastorate of Rev. and Mrs. C. U. Dunning, was held, May 2. It proved a very pleasant and profitable occasion, and one of the most successful in years from the standpoint of financial receipts. Rev. E. E. Reynolds, the newly appointed pastor of this charge, has been well received by the people. They are all highly pleased with him and his family, and are looking to a prosperous year under his leadership.

**Personal.**—Mrs. M. Libby Allen, general organizer of the Woman's Home Missionary So-



cety, has been speaking in some parts of this district, to the delight of many.

The Epworth Leagues of Concord District met in annual convention at First Church, Concord, Tuesday, May 16. A strong program has been prepared.

As far as reports come in, it appears that the appointments made at the last Conference on this district were very happy. Pastors and people are rejoicing over the relations which they now hold, and Presiding Elder Curl is looking for a year of most excellent results. So may it be! E. C. E. D.

## CHURCH REGISTER

### HERALD CALENDAR

Willimantic Camp-meeting,

Aug. 21

**SUPPLY.**—Rev. F. H. Corson, principal of Milledgeville Seminary, Kinsey, Ala., a member of the New Hampshire Conference, will be in the North after the middle of May, and would like some place in one of the New England Conferences to supply the pulpit and do pastoral work during the summer. Address him in care of Mrs. Lizzie Parsons, East Rochester, N. H.

**BIBLE TRAINING SCHOOL.**—The fifteenth annual Commencement of the New England Deaconess Association Bible Training School will be held at Tremont St. Church, Boston, May 17, at 7:30 p. m.

**THE INTERNATIONAL MISSIONARY UNION** will hold its annual meeting at Clifton Springs, N. Y., June 7-13. All foreign missionaries, active or retired, and appointees are invited. For further information address Dr. C. C. Thayer, Sec., Clifton Springs, N. Y.

**AGGRESSIVE METHODISM.**—A meeting of the Commission is called at Trinity Church, Worcester, at some convenient hour to be announced later, during the convention, May 23-25. T. C. MARTIN, Gen. Sec.

### WHEN SLEEP FAILS

#### Take Horsford's Acid Phosphate

Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

**NORTHFIELD SUMMER CONFERENCES.**—The season opens with a student gathering for young men (June 30 to July 9), for the purpose of deepening the spiritual life in American colleges and training students to lead in organized religious work. It is followed immediately by a parallel gathering for young women (July 11 to 20), which aims to do for young women what the student conference does for young men. Two days later (July 22 to 30) the only purely technical school for Sunday-school workers in America begins its second annual session. At the same time (July 24 to 31) the Women's Boards of Foreign Missions of the United States and Canada hold an interdenominational gathering for the study of missions and the training of mission leaders. These schools are world wide in their application, and the courses in each are so arranged that anyone attending either school may attend the lectures in the other. Less than a week after they close, the General Conference of Christian Workers (Aug. 4 to 26) will bring together teachers and preachers from all parts of the globe. This conference will be followed, as in former years, by a series of post conference addresses, lasting this year until Sept. 15. Each assembly will have its particular leaders, versed in the work for which it stands, while the general conference will unite the several branches. A few of the speakers already secured are: Rev. Endicott Peabody, Rev. G. Campbell Morgan, John R. Mott, John Willis Baer, Robert E. Speer, Prebendary Webb Peplow, Prof. James Denney, D. D., Rev. A. T. Pierson, D. D., Principal R. A. Falconer, and Rev. Johnston Ross.



## OBITUARIES

Under the drifts of the winter she lies,  
Hidden away out of sound and sight,  
The sunshine is quenched in her beautiful eyes,  
She sleeps in the gloom of a starless night.

To comfort her crying she needs none now;  
The tears are dried on her wan white cheek;  
Content like a smile wreathes her innocent  
brow  
And the proud young lips that Death's kiss  
left meek.

Her chamber is narrow and long and low,  
And cool with the breath of the dew and the  
rain;  
But she heeds not; she lies hid from sun and  
from snow,  
From sorrow and sighing and passion and  
pain.

No! never again shall the wolves of spite  
Hunt her and harry her day after day;  
Nor the venomous creeping things of night  
Hide in the shadows that darken her way.

She is safe; she shall sleep whether summer  
shall bloom,  
Or winter above her tempestuously beat,  
And angels of love shall keep watch at her tomb,  
And peace fold her round from her head to  
her feet.

—REV. JAMES B. KENYON, LIT. D., in *Chris-  
tian Advocate*.

Benton. — Mrs. Louisa T. Benton was born in Belchertown, Mass., Oct. 6, 1810, and died in Stafford Springs, Conn., Jan. 7, 1906.

With the departure of "Mother" Benton, another familiar and honored name is added to the rolls of the "church triumphant;" and though she never knew the experience of the "Methodist itinerancy," yet her share in the closing years of one's destiny whose life had been spent in the ranks, asks for her a brief space in this hour's ever beautiful recognition.

The long life of Mother Benton was one of varied experiences and many vicissitudes. Early in life she was married to Mr. H. T. Flier, a prominent carriage manufacturer of Belchertown, and from this union were born eight children, two of whom — Mrs. Andrew Sawyer, of Bridgeport, Conn., and Mr. Samuel J. Flier, of Waukeesha, Wis. — are now living. Six grandchildren and thirteen great-grandchildren today embrace her posterity. The death of Mr. Flier occurred in 1857, and later she was united in marriage with Deacon William Phelps, of Belchertown. He dying, she removed her residence to Stafford Springs, Conn., in 1872, and was married to Rev. Erastus Benton, a superannuated member of the New England and Southern Conference, assuming the duties in the home left to her trust by her deceased sister.

Early in her years she sought the Christian life, and united with the Congregational Church, in whose communion her life was largely spent. Coming to Stafford Springs, she chose to share the ecclesiastical relationship of her husband, joining by letter the Methodist Episcopal Church, and in this relationship she passed the closing years of her life. She was a woman of exceptional ability and worth. Her long life was ordered by the loftiest sentiments and loyalty to the highest ideals, and was one of active identification with religious enterprise. The homes she graced and the cradles she sanctified knew a ministration that was sacred; and in the later years her necessitated absence from religious assembly and church activities was lamented by all as the removal of a veritable pillar from the temple of God. To the very last hours of consciousness her supreme joy and almost sole concern was the success of Christian effort at home and abroad — the upbuilding of God's kingdom among men.

Highly favored by nature in mental and moral endowment, her soul was further enriched by a long life of truest culture. She communed with ideals in meditation, in prayer, and in the company of the great in literature; her thought was transfigured by the exalted

conceptions of the sacred Book, and her imagination was sanctified by its unparalleled imagery. In her later years she conversed in the vernacular of hymn, psalm and promise, rejoicing through her richly-stored memory in the holy ministrations of the "Lamp of Life" amid the gathering shadows of passing mortal vision.

Her wealth of soul, her poise, her strength of mind, her unflinching trust, were fully revealed in the Christian fortitude with which she calmly accepted the reverses of life. The writer saw her when the storms of sorrow were reaching their culmination. For years a devoted daughter had shared her fortunes and lavished upon her the most affectionate care and service. Together they watched life's setting sun and waited the Father's will, when suddenly, about one year before the mother's death, the daughter was taken by God to the higher and eternal service. Helpless, lonely, among strangers, she bore up under the staggering blow, and not one word of murmur escaped her lips. Calmly she averred that "the Lord gave and the Lord had taken away," and with the chastened Psalmist submitted to the sweet will of "infinite Wisdom and Love." Only a few hours before her translation the writer, her pastor, knelt by her bedside for the customary prayer which she ever so highly appreciated, and her hearty "amen" echoed even in the agony of the death-struggle; her upturned face, lighted with a celestial smile, proclaimed in eloquence unknown to human speech a "victory that overcometh the world." Faithful in all the relations of life, responsive to its highest calls, true to its loftiest ideals, triumphant in the trying scenes of sorrow and of death, and forever blessed in that land where true worth and faithful service find their eternal recognition and reward, is the universal verdict of the world that knew her, and, "Blessed are the dead that die in the Lord," its instinctive benediction.

CHARLES S. DAVIS.

Morrill. — Mrs. Mary Frances (Pray) Morrill, wife of William A. Morrill, passed away at her home, 25 Prospect St., Dover, N. H., Jan. 17, 1905, after a brief illness with pneumonia.

Mrs. Morrill was born in Farmington, N. H., April 15, 1833, and was the daughter of Dr. Samuel Pray. She was united in marriage with William A. Morrill, Sept. 10, 1856, and by this union there were five daughters, all of whom, with Mr. Morrill, survive: Mrs. Fred Bullard, of Glen's Falls, N. Y., and Miss Alice F., Miss Elizabeth J., Miss Edith M., and Miss Minnie P. Morrill, of Dover.

Mrs. Morrill united with St. John's Methodist Episcopal Church, Nov. 17, 1850, and for over a half century was a faithful and devoted member. During those years of loyal service for the Master she developed, with the help of divine grace, a character that was especially winsome to all who made her acquaintance. Her mind was keen and active, being fed upon the choicest books; her sympathies for all good and uplifting movements in society were broad and enduring; her spiritual life was rich in the graces of the Holy Spirit. It was a wonder how she found time and energy for so many forms of philanthropic and church work. She was a loyal member of the Woman's Christian Temperance Union, and an earnest hater of the rum traffic. For many years — in fact, ever since its organization — she was the efficient and wise treasurer of the Dover Children's Home, and was also an active worker in the Dover Woman's Club. But her beloved church stood before all other organizations in her affection. The Woman's Foreign and Home Missionary Societies and the Ladies' Circle found her an ardent supporter in all their endeavors. She taught a class of young ladies in the Sunday-school for many years, and proved herself an attractive, sympathetic, and exceedingly helpful teacher, as all her scholars testify. Her influence in these varied lines of work cannot be measured. Her departure leaves a large vacancy in the life of St. John's Church. Her courteous manner and her kind Christian spirit will not be forgotten by those who knew her best.

But with all her outside interests, her influence in the home was rich beyond compare. Faithful and loving to her husband, devoted to the interests of her children, hospitable to those who entered her home, she made that home a place of rest, of joy, and of holy Christian influence, where all hearts were united in the bonds of God's love. Mrs. Morrill has

reached her Father's house, and we congratulate her on a life well spent and the attainment of eternal joys in His presence.

The funeral services were conducted in her home, Jan. 19, by her pastor, Rev. E. S. Tasker, assisted by Rev. J. M. Durrell, a former pastor. E. S. TASKER.

Barber. — Nellie C., daughter of Joseph A. and Cecelia R. Barber, was born in East Windsor, Nov. 11, 1862, and passed to her reward on high, March 8, 1905.

At the age of fourteen years she united with the Methodist Episcopal Church at Warehouse Point, Conn. With the faithful training she received by precept and example it was not surprising that she developed a strong Christian character. Retiring by nature, her Christian life was quiet, but deep, and a constant benediction to all who knew her. To be thoughtful, kind, gentle, cheerful and helpful was the law of her life. Her faith was unwavering, her disposition cheerful, and her outlook optimistic. She possessed the faculty of finding the bright side of every condition, and at no time during her forty-three beautiful years did she manifest this sane Christian attitude more than during the last long months of her illness. The calm, patient sufferer seemed to have grasped "the meaning of our tears" — why "clouds instead of sun are over many a cherished plan." She believed in God as "a present help in trouble," and that "all things work together for good to them that love" and are submissive to the Father's will.

A mother and one sister survive to mourn the loss of a faithful daughter and beloved sister.

The funeral service was held at the home of her sister, Mrs. C. J. Heath, of Springfield, Mass., Rev. W. H. Dunnack, her pastor, and Rev. Dr. Charles F. Rice, of Wesley Church, Springfield, officiating. The interment was at Warehouse Point.

W. H. DUNNACK.

Shaw. — Jeremiah Shaw, son of John H. and Maria Lord Shaw, was born in Sanford, Maine, Oct. 28, 1870, and died in Rochester, N. H., March 8, 1905, after an illness of twelve days.

He was married, March 25, 1897, to Mary M. Fish, of Whitman, Mass., who, with two children, mourns the loss of a devoted husband and father.

Mr. Shaw was converted to Christ in his young manhood, under the preaching of Rev. W. B. Shumway, and united with the Baptist Church in Springvale, Maine, where he remained a faithful laborer in the vineyard of his Lord until March 6, 1904, when he united with the First Methodist Episcopal Church in Rochester by certificate. At the time of his death he was president of the Epworth League, treasurer in the Sunday-school, and a member of the board of stewards. The Methodist Episcopal Church of Rochester lost one of its most loyal and devoted members when Jeremiah Shaw was translated to the church above. He was loved by his shopmates, by the business and professional men of the city, and highly respected as a Christian by all who knew him. After his decease one of his shopmates said: "No man could work by the side of Jeremiah Shaw for one hour without finding out that he was a Christian." While the whole church and city mourn the departure of such a valuable man, we thank God for having him with us for a short time; his influence will live on in church, League, and Sunday-school.

A wife, two children, a mother, five sisters, five brothers, and a host of friends, mourn the loss of this young saint of God.

The funeral services were held in the Methodist Episcopal Church, his pastor, Rev. L. R. Danforth, officiating. Music was rendered by the church quartet. The body was placed in the city tomb to remain until warm weather, when it will be removed to Springvale, Maine, for interment. May the mantle of this conse-

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erated son fall upon the shoulders of his brothers, that they may, with the godly mother and sisters, love and serve the God who loves them, and gave His only begotten Son to save them from death! The floral offerings from shop-mates, neighbors, church, and friends, were beautiful. L. R. D.

Robinson. — Mrs. Jane A. Robinson, wife of Mr. R. R. Robinson, of Malden, Mass., was born in Bath, Maine, Oct. 14, 1833, and died in Malden, March 7, 1905.

In girlhood she came with her parents to Malden. On Feb. 25, 1861, she was married to Mr. R. R. Robinson, and, excepting one year, she had lived all her married life in Malden. For some three or four years Mrs. Robinson had not been in her accustomed health, but during the past winter she seemed much improved; and she, as well as her friends and loved ones, was hopeful that when the spring days came she would be able to get out and enjoy the fresh air and sunshine. On the morning of the day of her death she was not feeling as well as usual. Towards evening she grew worse, and about six o'clock came the apoplectic stroke which ended her life. Her death in her home could not have been more unexpected.

Mrs. Robinson was a great lover of humanitarian work. She was a member of the Malden Industrial Aid Society, also of the Malden Home for Aged Persons. She loved these Christian philanthropies, and it was a gladness for her to work in their interests and contribute to their support. She was a loving friend, a loving wife, a loving mother. In the home her smile was sunshine, her presence a benediction. Home was to her a most sacred place, which she sought ever to make the sweetest and holiest of sanctuaries. She leaves a husband and two daughters to mourn their loss.

From girlhood Mrs. Robinson was identified with Centre Methodist Episcopal Church, Malden. She loved the church as she loved her own home. She was a devoted follower of her Lord, quiet, undemonstrative in her Christian life, but supremely loyal to the Saviour, whom she loved, she sought faithfully to follow in the footsteps of the Divine Exemplar, and by her life and character to honor the cause and kingdom of Christ. Of her it may be said: "She hath done what she could." She now "walks with God in white, for she is worthy." J. R. S.

Havey. — Mrs. Sarah I. Havey was born in Franklin, Me., in September, 1848, and died in West Sullivan, Me., March 10, 1905.

Blessed with parents of the sturdy Puritan stock, she was early taught that the first principles of a useful and successful life were honesty, truthfulness, and industry. Consequently, when very young she gave herself to the Saviour, and ever remained true to Him.

In 1872 she was married to Mr. B. B. Havey, of Sullivan, Me. This union was blessed with five sons, four of whom remain, with the husband, to mourn their loss. A friend in writing of her said: "Her ideal was the life of her Saviour; she lived what she believed." Her life was devoted to her family, her church, and her friends. It was in the home life, however, that her influence was most conspicuous; but as long as she had strength, her thought and efforts in church and social life were given for the advancement of the kingdom of righteousness. With an unwavering faith in God, and recognizing the need of humanity, she sought to help her friends and loved ones to see and secure the higher life as it was revealed to her. She was one of the original members of the Methodist Episcopal Church at West Sullivan, Me., and all who knew her can testify to her loyalty to the church of her choice.

For many years Mrs. Havey had been in feeble health, often going, as it seemed, very near the crossing; but for the past few months she seemed to be much better. On March 5, however, she was prostrated with pneumonia, and in less than a week she had passed on to meet her Lord whom she loved. N.

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### Editorial

Continued from page 616

Brooklyn Methodist Hospital. Educated at Wesleyan University, in 1867 he was admitted to the New York Conference. He had first class appointments and was among the representative members of his Conference.

—Rev. Dr. Davis W. Clark, presiding elder of Cincinnati District, will preach the baccalaureate sermon at Clark University the 21st inst. Special interest attaches to the appointment this year, as the university was named for Dr. Clark's father, the late Bishop Clark.

—Rev. A. B. Kendig, D. D., presided at the Brotherhood Meeting in New York last week, and preached in two churches, May 14, where he was formerly pastor, Hanson Place, Brooklyn, in the morning and Calvary, in the evening, to the delight of a multitude of devoted friends and admirers.

—Rev. Dr. W. J. Dawson closed his evangelistic work in this country at Detroit, May 14. He will preach for Dr. Hillis June 4, and a farewell meeting will be held for him in Plymouth Church, Monday, June 5. The results of his work fully justify the characterization made of him in these columns at the end of his meetings in this city, that he was "a masterly preacher but not an evangelist." As it was here, so there have been very few conversions in any place where he has labored. We have regretted to note that in Dr. Dawson's reports of his services written by him for the *Christian World*, London, he has greatly exaggerated immediate results. This was strikingly observed in his letter on his work in Boston, and particularly his claims of success for the night procession in this city.

—The change in appointments at the recent sessions of our Conferences have necessitated several changes in district reporters for our church news columns. Rev. C. F. Parsons, presiding elder of Lewiston District, residing at 85 Morning St., Portland, will report his district. Rev. G. W. Hunt, presiding elder of St. Albans District, residing at St. Albans, will report his district. Rev. F. W. Lewis, presiding elder of St. Johnsbury District, residing at St. Johnsbury, will report his district. Rev. W. J. Smith, of Burnside, Conn., is reporter for the Norwich District. Rev. C. Harley Smith, of Taunton, is reporter for the New Bedford District, excepting "Brockton and Vicinity," and Rev. J. E. Robins, D. D., 63 Carroll St., Manchester, N. H., will report the Manchester District. All items of church news relating to these districts should be sent promptly to the reporters named, and not to this office.

—The *Examiner* of last week says: "One of the daily papers says that Governor Hoch of Kansas is an ardent Methodist

and that since his going to Topeka as Governor he has been much in demand as a speaker at church meetings of different denominations. The Governor feels even more at home in a church affair than he does at a political convention. Happy the State whose chief magistrate recognizes his relations to God as well as to his fellow-men."

### BRIEFLETS

The baccalaureate service for the graduating classes of Boston University will be held at St. Mark's Church, Brookline, Sunday, June 4. President Huntington will preach.

Because the poems in the volume just published by the Western Book Concern from the pen of James Buckham, a favorite contributor to our columns, are of very superior merit, we seek, in our Book Table and by a page of excerpts, to magnify them in this number. Few living poets are more widely quoted in leading publications. We unhesitatingly commend the book.

The board of managers of the New England Home for Little Wanderers, formerly the Baldwin Place Home for Little Wanderers, will celebrate the fortieth anniversary of the founding of the Home, at Tremont Temple, Sunday afternoon, May 21, 1905, at three o'clock. Addresses will be made by ex-Gov. John L. Bates, Rev. P. S. Henson, D. D., and a brief historic sketch will be given by the superintendent. The children of the Home will sing. Let the friends of this splendid institution show their sympathy and support by their presence on this important anniversary.

All our ministers should hear the great address of Dr. R. J. Cooke, of New York, our new Book Editor, elected by the last General Conference, on "The Atonement." Dr. Cooke will give this address before the Boston Methodist Preachers' Meeting next Monday morning at 10.30.

To allay any misapprehension on the part of the friends of the New England Deaconess Association because of certain resignations mentioned in the call for the meeting of the corporation on Tuesday of this week, it should be stated that these resignations are merely in the interest of the reorganization of the association in accordance with the new by-laws, and that the persons whose names are mentioned are, if possible, more enthusiastically devoted to the cause than ever, and purpose to continue to give their names and service to the association. With the leadership of Mr. T. A. Hildreth, the new corresponding secretary, with the better organization, with the reception of bequests and large subscriptions, with the growing enthusiasm

and increase in its active constituency, the association is looking for the best year in its history.

The missionaries of Pekin and Tungchow gave a reception to Major and Mrs. Conger, who leave in a few days. None but missionaries were invited, save ex-Minister Wu Ting Fang, who was invited by Dr. Lowry. When Mr. Wu rose to speak he expressed his surprise that he should have been invited to a company where they were all missionaries. He would not be so narrow-minded as to refuse to come. He praised Major Conger for what he had done for China. When Mr. Conger rose to reply he said: "Yes, I have done some service to your country, but not one-hundredth part of the service being given by these men and women here tonight, some of whom have worked here for your people for more than a quarter of a century."

The Wesleyan Methodist Church this year reports its largest net increase in membership in over twenty years, the figures being 10,705 full members, 11,874 on trial, and 4,367 junior members additional. While the increase is to some extent due to the great movement in Wales, there is noticeable throughout the whole country a general upward tendency.

It is encouraging to be informed by an English paper that although missionaries are not now permitted freely to enter Tibet and proclaim the Gospel, Bibles issued by one of the societies in England are making their silent and forceful way into that isolated country. That some of these copies of the Bible have been carried as far as Lhasa appears from the report of one of the official interpreters attached to the British expedition to that forbidden city, who says that many Tibetan gospels were distributed both to monks and laymen. The interpreter sent three of these Gospels to the present ruler of Tibet, with whom he also obtained an interview, and who was very anxious to know about "the white man's religion."

The group picture of the Bishops of our church which appears on the cover was forwarded to this office by the photographer who made it—Mr. J. D. McDaniel, of Louisville, Ky. He will furnish an excellent copy of the same to any person desiring it, for fifty cents.

### A Cheering Note

It affords the Executive Committee of the Worcester Missionary Convention great joy to announce that the prospects are flattering for a large and enthusiastic gathering May 23, 24, 25.

Many pastors and presiding elders are writing: "We are coming, and are doing our best to bring full delegations from our charges and districts." Some sections of our territory are backward about filling out the credentials and forwarding them for registration. Each prospective delegate should have a personal interest and give personal service to the work of making the convention a success.

It is proposed to hold *echo meetings* of this convention in each of the New England Conferences during the early summer under the direction of the presiding elders and field secretary. These meetings will depend in large measure for their success upon the missionary uplift received by the delegates to this missionary conference of skilled workers. Brothers, the time is short. Please put yourselves in line at your earliest opportunity. Address all communications to Rev. S. M. Dick, Worcester, Mass.